A MANUAL FOR A CHRISTIAN SOLDIER,

Written by

ERASMUS,

AND

Translated into ENGLISH.

LONDON:
Printed for *William Rogers*, at the *Sun*, over against St. *Dunstans-Church* in *Fleetstreet*, 1687.

Imprimatur,

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C. Alston.

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To the Reverend Father in God, *PAULUS VOLSIUS*, Abbot of St. *Hugo's* Monastry.

Reverend Father,

THough this little Book which I have call'd, The Weapon of a Christian Soldier, writ long since for an unlearned Friend's, and my own private use, began to please me when I saw it approv'd by you, and such as you, who being endued with pious Learning, and learned Piety, cannot, I know, approve of any thing, but what is devout as well as learned; yet it begins to please me more, now I see it after so many Editions, still desired as if 'twas new; unless the Printers say so to flatter me. But on the other side, that does often trouble my

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my mind, which a learned friend once sharply told me (he spoke it indeed in raillery, but I wish there was not as much truth as Satyr in it), that more Godliness appear'd in the Book than in the Author. And I am the more grieved for this, because it is too truly verified in him, for whose Reformation chiefly I undertook this work; for he is so far from having retir'd from Court, that he is more deeply plunged into it; to what holy purpose, I know not; but certainly, as he himself confesses, to his great unhappiness. And yet I do not much lament my Friend, whose hard fortune may at length scourge him into Repentance, tho he would not take my advice. But although my Genius *hath exercised me continually, aspiring to this end, with so many chances, so many storms, that* Homer's Ulysses *might seem a* Polycrates, *in comparison of me; yet I do not at all repent me of the pains, since it incites so many to the study of true piety: nor am I my self so severely to be reproach'd, though I follow not exactly my own precepts; 'tis one degree of holiness heartily to desire to become holy:*

ly: nor do I think the heart intent upon such thoughts, intirely to be rejected, tho its endeavours sometimes want success. This we must be doing all the days of our Life; and if we often attempt, we shall at last succeed: he hath already dispatch'd a great part of a perplext journey, that has well learn'd the ready way; therefore I am not at all moved at the scoffs of some men, who despise this little book, as unlearned, and such an one as may be writ by any Novice, because it treats not of the nice questions of Scotus; *as if nothing could be learned, without these. Let it be as little acute as they please, so it be but devout; let it not render men furnish'd for the* Sorbon *Controversies, so it render them fit for the Christian Peace; nor let it promote Disputations in Divinity, so it do but promote a divine Life. But to what purpose is it to treat of that which every one treats of? Who is there now a-days that is not versed in Theological Questions? or what else do all those swarms of Schoolmen? There are almost as many Commentators upon the Sentences, as there are Di-*

times; who can reckon the number of the Summularists, intermixing one thing with another, and like Apothecaries often making old things of new, new things of old, one of many, and many of one? How is it possible that such heaps of Volumes should instruct us to live well, when our whole Life is not time enough to turn them over? Just as if a Physician should prescribe his Patients, labouring under a present disease, to read over all the Books of Iacobus a partibus, or such like, assuring him that he should there find what should restore his health, and Death cut him off in the mean time, and there's nothing to relieve him: Where Time and Life do fly so swift away, there is need of a ready and speedy remedy. How many Volumes have they swell'd with precepts concerning Restitution, Confession, Scandals, and innumerable other things; and when they minutely discuss every particular, they so define each one, as if they distrusted the understanding of all other men; nay, the Goodness of Christ himself, whilst they punctually prescribe what reward or punishment is due to eve-

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ry Action: Nor yet do they agree among themselves, nor sometimes clearly explain the thing, if you strictly look into it, so great is the variety either of understandings or of circumstances. Moreover supposing they have rightly and truely defin'd every thing, yet (besides that they are dully and coldly treated of) what Man has leisure to read over so many Volumes? Or who can carry about him Aquinas's Secunda secundæ? *And yet it concerns every Man to lead a good Life, to which Christ was pleased that there should be a free and easie passage for all, not by intricable Labyrinths of Disputes, but by a sincere Faith, and an unfeigned Charity, accompanied with a Hope which maketh not ashamed. In fine, let the great Rabbies (who must needs be few) be conversant in those large Volumes; nevertheless we must take some care of the Ignorant multitude, for whom Christ died. Now he methinks hath taught the chiefest part of Christian Piety, who hath inflamed men with the love thereof. That wise King intending to teach his Son true wisdom, took as much pains in exhorting*

him thereto, as in teaching him; as if to love Wisdom was in some manner to have acquired it. That which is shameful in Lawyers, and Physicians, both whereof industriously render their Art obstruse, that their Fees and their Esteem may be the greater amongst the unskilful, is much more odious in Christian Philosophy. Nay, it becomes us to use our utmost endeavours to make it plain and easie to all, and to make it our study, not so much to seem Learned, as to allure many to a Christian Life. We are now preparing for War against the Turks, *which, whatever be the design of our undertaking it, we ought to pray may redound to the advantage, not of a few, but of all in general. But what success think ye shall we have, if we propose the* Occamists, Durandists, Scotists, Gabrielists, *or* Alvarists *to the Conquered (for I do not think they will all be killed) that they may induce them to embrace Christ? What will they think or conclude (for even these, if nothing else, are rational men at least) when they hear those thorny and inexplicable subtilties about Instants, Formalities,*

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Quiddities, and Relations? Especially when they see these great Professors of Religion so far from agreeing, that they dispute one another into a passion, nay, into reproaches, revilings, and sometimes even into blows? When they see the Black Fryers eagerly contending for their Thomas, *the Grey Fryers on the other side, with as much heat, defending their most subtil and seraphick Doctors; some speaking as Reals, some as Nominals; when they see it so difficult a thing, that it can never be sufficiently determined, with what words we must speak of Christ; as if you had to do with some ill natur'd Dæmon, whom you have rais'd to your own ruin, if you the least mistake the prescribed words, rather than with a most meek Saviour, who exacts nothing of us, but a pure and honest Life. Pray tell me what all those will avail, especially if our manners and our life be like the supercilious Doctrine? if by our more than lordly train they discern our Ambition, by Extortion our Avarice, by Adulteries our Lust, by Oppression our Cruelty? With what Forehead shall we propose to them*

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the Doctrine of Christ so infinitely differing from these things? The most effectual way to convince and overcome the Turks, *is to let them see that what Christ taught, does eminently appear in our Lives; that we do not greedily thirst after their Dominions, covet their Gold, or desire their Possessions, but that we seek nothing at all but their Salvation, and Christ's Glory.*

This is that true, genuine and powerful Divinity, which formerly subdued to Christ the proud Philosophers, and mighty Princes; and if we thus do, Christ will be always present to assist us: But it is fit that we should declare our selves Christians, not by killing, but by saving many; not by sending many Thousands of Infidels to Hell, but by turning many to Righteousness; not by cursing them with dire Anathema's, but by Holy Prayers to God for their Salvation, and a better Mind. If this be not our design, we shall sooner degenerate into Turks *our selves, than turn them to Christianity: And tho the chance of doubtful War should luckily fall on our side, the Dominion of the Pope*

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and his Cardinals, may perhaps be thereby enlarged, but not the Kingdom of Christ, which then flourishes, when Piety, and Love, and Peace, and Chastity prevail; which blessed effect we may justly hope for, from the Conduct and Government of Leo *the Tenth, if the trouble of wordly Affairs divert not his good endeavours.*

Christ does himself profess to be the Defender and Head of the Kingdom of Heaven, which then only is glorious, when Celestial things do triumph; for certainly Christ did not dye, that some Priests should now get into their hands those Riches, Forces, Arms, and all other annexes of earthly Kingdoms, which Heathen Powers, or Princes not unlike to Heathens, once possessed; and in my opinion it would be more advisable, first to sollicit their understanding by Letters and Books, before we make use of the Sword. But what kind of Letters? Not by threatning or tyrannical ones, but such as breathe a true paternal Love; such as speak the heart of St. Peter *and* St. Paul; *such as do not only carry the Title of Apostolical,*

stolical, but the Energy and Power thereof. Not that I am ignorant that the whole fountain, and spring of Christian Philosophy, is treasured up in the Writings of the Evangelists and Apostles; but the strange, and sometimes perplexed Language, and the multitude of Tropes and Figures are so difficult, that we must often take a great deal of pains before we can understand them. Therefore in my opinion, it would be most convenient, if some, both Pious and Learned men, were imployed to draw up a short Compendium of the whole Doctrine of Christ, from the purest fountains of the Evangelists and Apostles, and the most approved Interpreters, and that very plainly, yet Learnedly; briefly, but without confusion. Let such things as belong to Faith be included in a very few Articles; such as belong to Practice, delivered in a few Words; yet so delivered, as to let them understand that the yoke of Christ is easie and pleasant, not grievous to be born; that they are under Fathers, not Tyrants; under Shepherds, not Robbers; and are called unto Salvation, not dragged into

servitude.

servitude. Even they are Men, and since they have not Breasts of Steel or Adamant, they may be softned; they may be won with kindness, by which, even wild Beasts are tam'd; and besides, Christian Truth especially is a powerful thing. But whomsoever the Pope will delegate for this Office, he must command them at the same time, not so much to regard the affections and desires of men, as Christ the great Exemplar, from whom they must by no means digress. My mind suggested to me some such method, whilst I was penning this Manual; I saw the generality of Christians corrupted, not only in their Affections, but also in their Opinions; I consider'd that many of those who professed themselves Pastors, and Doctors, abused the Titles of Christ for their Gain, not now to mention those that turn and manage humane Affairs at their pleasure, whose Vices, altho they be manifest, it is now made criminal to bewail.

And now in so great Darkness, in so great disorders of the World, in so great variety of many Opinions, whether should

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we rather fly than to the truly sacred Anchor of the Doctrine of the Gospel? What truly pious man does not see, and lament this corrupted Age? When did ever Oppression, when did Avarice ever either prevail more universally, or escape less punish'd? When was there ever more attributed to mere Ceremonies? When did Iniquity more licentiously abound? When was Charity so cold? What is there read, what heard, what determined, but that which savours of Ambition, or of Gain? O how wretched were we, unless Christ had left us some sparks of his Doctrine, and as it were, lively and eternal Veins of his mind! Therefore leaving the grosser fire of mens fancies, we must strive to fan these sparks into a flame, and to search into these Veins, till we find the Living Water springing forth unto Eternal Life. We dig deep into the Earth, thence to fetch food for our Vices, and shall we not search into the Rich Mines of Christ, that we may draw from thence the salvation of our souls? Never did any cold storms of sin so far extinguish the flames of Charity, but they may be lighted again with this

Flint.

Flint. Christ is a Rock, but in this Rock are seeds of Celestial fire, veins of living water, 1 Cor. 10. *Abraham of old digged Wells in every Land, every where seeking for Springs of Living Water; and when the* Philistines *had stopped them up, Isaac, with his Children, digged them again; nor was he content to repair the old, he digged new ones also; but for those again the* Philistines *strove, and yet he ceased not to dig. Nor are there wanting Philistines in our Age, to whom Earth is more grateful than lively Fountains; such as relish only earthly things, and to their worldly Affections wrest the Doctrine of the Gospel, which they serve to serve their Ambition, and to obey their filthy Lusts and Tyranny: but if any Isaac, or any of his Servants, shall dig, and find a pure Spring, they immediately cry out, and perceiving that it will hinder their gain, and obstruct their ambition, though it promotes the Glory of Christ, they presently threw Earth into it, and stop it up with corrupt interpretations, or drive away the digger, or so trouble the Fountain with mire and filth, that he that drinks thereof*

of, swallows down more dirt than water. They will not let those that thirst after Righteousness, drink out of the pure streams, but bring them to their broken Cisterns, that have Rubbish, but no Water in them. Notwithstanding, the genuine Sons of Isaac; *i. e. the true worshippers of Christ, must not be wearied with this Labour; for amongst these also would they be reckon'd, that throw Earth into the Fountains of the Gospel; so that now a-days it is not safe truly to teach Christ, even among Christians; so much do the* Philistines *prevail, striving for Earth, preaching up Worldly for Celestial, Humane for Divine things; i. e. not teaching such things as advance the Glory of Christ, but such as promote their gain, who make a Traffick of Indulgences, Compositions, and such like Merchandise; and this they do the more dangerously, because they cloak their Covetousness with the Names of great Princes, of the Pope, and of Christ himself. But no body does the Pope's business more sincerely, than he who purely delivers the heavenly Philosophy of Christ, whereof he is the chief*

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Teacher: no body better deserves of Princes, than he that endeavours to make their Subjects flourish, and to keep their Estates from the least Oppression. But some of the School-men will here object, It is easie for any one to prescribe in General, what we should follow, and what we should avoid. But in the mean time what must be answered to those that ask advice concerning so many Events, and so many particular cases? First of all, The particular kinds of Humane Actions are so many, that certain Answers cannot be made to each: Secondly, the variety of Circumstances are so great, that unless these be known, no certain solution can be given: Lastly, I know not whether they themselves give any certain answer, especially since they differ amongst themselves about most things; and they who are the most sincere in this kind, are not wont thus to answer, You shall do this, or you shall avoid that; but, this is safer in my judgment, I think this tolerable. But if we had that Light and single Eye the Gospel speaks of; if in the house of our Soul the Candle of a pure Faith be set in a Candlestick,

stick, those little scruples will as easily be scattered as morning clouds; if the Rule of Christian Love be applied, all things will easily be levell'd to it.

Obj. But what will you do when this Rule shall clash with those that have been received by publick Custom for some Ages, and established by the Laws of Princes? for even this not rarely happens.

Answ. *You must not condemn what the Office of Princes obliges them to do: But on the other side, you must not pollute the Cœlestial Doctrine of the blessed Jesus, with Humane Decrees: Let Christ be what he is, the centre of several Circles, and do not remove the Mark from its place. Let those who are neareſt to Christ, the Priests, the Bishops, and such whose priviledg it is to follow the Lamb wheresoever he goes, embrace the purest part, and as far as may be, communicate the same to their Neighbours. In the second Circle, let Temporal Princes be, whose Arms and Laws are in their way serviceable to Christ, either when in just Wars they subdue their Enemies, and maintain*

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the publick Peace; or with legal punishments, restrain Malefactors: And yet because they must of necessity be imploy'd about such things as are mixt with the lowest dregs of the Earth, and with worldly business, there is danger lest they fall further from the Centre, lest they sometimes wage War, not for the common good, but to satisfie their own pleasure; lest under the pretence of Justice, they be too severe upon those whom they might reform with Clemency; lest under the title of Dominion, they oppress those whose Fortuner they ought to protect. Moreover, as Christ, like the Fountain of Eternal Fire, draws neerest to himself the Order of Priests, and makes them like himself, purified from the contagion of all earthly dregs, so it is the duty of Priests, and especially those of the first Order, to draw Princes to them as much as they can: If War at any time begin, let the Bishops endeavour, either to make up the quarrel without Bloodshed; or if that cannot be, because of the temperuousness of worldly Affairs, yet at least let them strive to have as little blood spilt as possible,

possible, and a speedy period put to the War. In times past the Authority of Bishops interposed even in just punishments, and sometimes rescued Criminals from the hands of Judges, as St. Austin *plainly testifies in his Epistles. For there are some things so necessary to the Order of a Commonwealth, that part thereof Christ dissembled, part refused to take upon him; and part, as it were, connived at, neither approving nor disapproving them: He pretended not to know* Cæsar's *Coin, nor the Inscription; he commanded the Tribute to be paid when due, as if this concern'd not him, so that God had his Right: he neither openly condemned nor acquitted the Adultress, only bad her go and sin no more: As to those condemn'd by* Pilate, *whose Blood he mingled with their Sacrifices, he pronounced not whether they justly suffer'd that or no, only threatned the like Destruction to all that did not repent: and when he was call'd to be a Judg, and to divide the Inheritance, he openly rejected it, as unbecoming him to give Sentence on such worldly Affairs, who came to teach things Cœlestial.*

Augustus.

Cælestial. On the other side, there are *some things which he openly detests: he thunders out Woes against the* Pharisees, Hypocrites, *and proud Rich men: never did he more sharply rebuke the Apostles, than when they were fired with the desire of Revenge or Ambition; when they ask'd whether they should command fire from Heaven to destroy the City which refused to entertain them; he answered,* You know not what spirit you are of: *When St.* Peter *endeavour'd to perswade him to decline the Cross, he call'd him Satan: when they disputed about Superiority, how many ways, and how often does he call them to a contrary mind? Other things there are which he openly teaches and commands, as not to resist Evil, to deserve well of Enemies, meekness of Spirit, and such like. These things are to be distinguished, and each referred to its proper place: Therefore let us not immediately make Christ the Author of all that are done by Princes and Temporal Magistrates, or assert them to be pure Divine, as we now speak. They have to do with some things that are of a profes-*

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ser allay, and not altogether of a strict Christian Purity, which nevertheless are not to be condemn'd, because they are necessary to the preservation of Order: For if by their Ministry we be not made good, yet we are render'd less evil; and those that are evil, less hurtful to the Commonwealth. Honour therefore is due even to these, because they are serviceable to the Divine Justice, and the Publick Peace, without which even the concerns of Religion are sometimes troubled. They are to be honoured when they do their duty, and to be born with when they stretch their Power, lest greater inconveniencies should ensue; for in these shineth the Image of the Divine Justice, which notwithstanding, should appear more evidently, more conspicuously, more purely in the Lives and Laws of Priests. Steel and a Looking-glass give different Representations of the same Picture. In the Third circle let us promiscuously place the Vulgar, as it were the grossest part of this World; yet not so gross, but that they still belong to the Body of Christ. For not only the Eyes, but also the Legs,

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the Feet, and other uncomely parts are Members of the Body; and those we must so indulge, as always to draw them on, as much as 'tis possible, to greater perfection in Christ: For in this Body, that which is now a Foot, may one day become an Eye; And yet as Princes, tho they be ungodly, must not be exasperated, lest, being too much provoked, they should act, as St. Austin speaks, more cruel Tragedies; so we should after Christ's Example, who with so much mildness cherished and bore with his Disciples, bear with the weak Vulgar, and cherish them with paternal Indulgence, till they grow up to be men in Christ; for even Piety hath its Infancy, its middle Age, its perfect and vigorous Health; but every one according to his portion must strive to attain to Christ: The Elements have each their proper place; But the Fire which mounts the highest by degrees, attracts to it all the other, and as much as it can, transforms them into its own nature; The purified Water it turns into Air, and rarified Air into its self.

St. Paul *indulg'd* the Corinthians *many things*, *in the mean time distinguishing those things which he deliver'd to the perfect in the Lords name, from those which he indulged the weak in his own; but with this hope, that they would still advance, he is again in travel to bring forth the Gallatians till Christ be formed on them.*

Now if, after all, any one shall think that this Circle is more proper for Princes, I shall not greatly contend with him; but whatsoever is out of the third Circle, That is always, and upon all accounts, to be detested: of this sort are Ambition, Covetousness, Lust, Revenge, Envy, Backbiting, and such other Plagues, which nevertheless do not till then become incurable, when being recommended under the appearances of duty and holiness, they gain admission into the former Circles, i. e. when under the pretence of Justice and Law we exercise Tyranny; when we make Religion a Scale for filthy lucre; when under the colour of defending the Church, we hunt after temporal Dominion; and when such

such things are commanded, as promoting Christianity, which indeed are infinitely different from its Doctrine.

Lastly, The mark which they must shoot at, must be proposed to all; now there is but one mark, to wit, Christ, and his most holy Doctrine: But if you propose a worldly, instead of a heavenly mark, there will be nothing worthy his labour that strives for perfection. We should all aim at that which is the highest, that at least we may reach the middle; but there is no reason that we should remove any kind of life from this mark; Christian perfection consists in the Affections, not in this or that State of Life; it consisteth in the Mind, not in Habits, or in Meats and Drinks. There are some Hypocrites, that are scarce within the compass of the third Circle, and yet I speak of those that are good, but weak; and there are some that have had two Wives, whom Christ, notwithstanding, is pleas'd to place in the first Circle: In the mean time there is no injury done to any profession, if that

which is best and most perfect be propounded to all, unless you think that Plato *put an affront upon all the Cities of the World, because he proposed in his Government, the example of such a Commonwealth as no man ever yet could see; or that* Quintilian *injur'd the whole number of Orators, because he feigned such a Pattern of an Orator, as no man ever yet reach'd. Are you far from the Original? you are not rejected, but spur'd on to a greater progress towards it. Are ye but a little way off? you are admonish'd to come nearer; for no man ever yet went so far, that he could go no further. But there is no state of life that hath not some dangers annexed to it, which make men apt to degenerate; now he that shows these, does not derogate from the Order, but advances the honour of it: As for Example, the felicity of Princes is obnoxious to tyranny, to folly, to flattery; and he that directs how these may be avoided, deserves well of their Order: Nor does he derogate from their Majesty wherein*

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they glory, that tells them wherein the true majesty of Princes does consist, and puts them in mind of what they swore to when they took their Crown, what they owe to their Subjects, and what to Magistrates. Ecclesiasticks have commonly a more peculiar affinity to two pestilent vices, Avarice and Ambition; which St. Peter *well foreseeing, admonishes Bishops,* 1 Pet. 5. To feed their flocks, *not to spoil or oppress them*; nor to feed them for filthy lucres sake, but out of a ready mind; not to Lord it over God's heritage, *but to provoke them to Piety by the example of a good Life, rather than by Threatnings and Power. Therefore shall he seem to derogate from the Sacerdotal* Order, *who advises how Bishops may become truly great, truly powerful, truly rich? Again, the Monastick Life is commonly, beside other diseases, attended with Superstition, Pride, Hypocrisie, and Slandering; therefore he does not immediately condemn their Institution, who tells them wherein true Religion consists, and how much*

sincere Christian Piety differs from Superciliousness; genuine Charity from painted pretences to it; and how inconsistent the poyson of the Tongue is with sincere Religion; especially if he shews what is to be avoided, with such discretion, that he neither reflects upon any particular Person, or Order. But what is there in all humane Affairs so happy as to be attended with no infelicities? Therefore as he that shews what things deprave or preserve health; does promote, not injure the soundness of the Constitution: So he that points out the Corruptions and Remedies of true Piety, does not dissuade from Religion, but rather exhorts men to it. For I'm informed that some imagine, that the precepts of this Book, because they attribute less to Ceremonies than other men would desire, and not very much to humane Constitutions, tend to alienate mens minds from a Monastick Life: So far is a man from speaking any thing so circumspectly, which may not by wicked men be perverted into an occasion of Calumny, or of Sin, that it is scarce

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safe to give good advice. If any one go about to deter from the Wars, which for some Ages we have more than heathenishly waged for things of no moment, he is branded by Sycophants, as if he thought it unlawful for Christians to make War at all; for we have made the Authors of this Opinion Heretick, because I know not what Pope seems to approve of War; and yet he is not noted for a Heretick, that, contrary to the Doctrine of Christ and his Apostles, thinks it lawful to make War for any cause. If any one advise, That it is most Apostolick, rather to bring Turks to Religion by the methods of Christ, than by Arms; he is presently suspected, as if he taught, That Christians ought not to oppose the Turks, tho they invade them. If any Preach up the Apostles frugality, and speak against the Luxury of this Age, there are not wanting those that will mark him as one that favours the Ebonites. If any diligently exhort, that those that are Married, should rather be united in Piety, and the

agreement of their Minds, than of their Bodies, and so purely to live in a Married state, that it may be as like Virginity as possible; he is suspected, as if he, like the Marcionites, *thought the Matrimonial Congress impure. If any one adviseth, That in Disputations, especially of Divinity, all ambitious pertinacy to oppose, or to defend, and that their Theatrical Ostentation of showing their parts, should be laid aside; he is unjustly accus'd, as if he altogether condemn'd the Schools: But St.* Austin, *when he warn'd the Logicians to beware of the Itch of wrangling, did not condemn Logick, but shewed them the corruptions thereof, that they might avoid them. In like manner, if any one tax the preposterous judgment of the vulgar, for reckoning those to be of the first rank of Virtues, which indeed are of the lowest; and those to be the least Vices, which really are the lewdest; and so on the contrary; he is presently accus'd, as if he favoured those sins, which only he shows are more or less hai-*

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nous than others; or condemned those good deeds, to which he prefers others as more holy. As for example, he that admonisheth us, That it is safer to trust to good Works, than to the Pope's Pardons, does not hereby damn his Pardons, but prefers that which, from the Doctrine of Christ, is much more certain: In like manner, he that teacheth that they do better, who stay at home, to take care of their Wives and Children, than they that go on pilgrimage to visit Rome, Jerusalem, *or* Compestella; *and that it is much more Religious to bestow that Money upon poor good men, which they spend in a long and dangerous journey; does not condemn their pious Affection, but preferreth that which is nearer to true Piety. And 'tis not the unhappiness of our times, alone so to detest some sins, as if they only were such; and at the same time so to caress others, as if they were no sins at all, when indeed they are more heinous than those we so much abhor.*

St. Austin *complains in his Epistles, that in* Africa *the sin of uncleanness was thought criminal in the Priests, but that the Vice of Avarice and Drunkenness was almost commendable; to touch the body of a Harlot with the same hands that you have touch'd the Body of Christ, is dreadfully exaggerated as the only horrid crime; nor are there wanting some, that too boldly dare assert in publick, That it is a less sin for a Woman to lye with a Beast, than with a Priest. Now he that refutes these mens impudence, does not presently favour the debauchery of Priests, but puts them in mind, that those things are neglected, which are as much, or more to be disclaim'd. Is a Priest a Dicer, a Fighter, or Brawler? Is he illiterate, wholly immersed in worldly cares, obedient to the wicked commands of wicked Princes? They do not so much cry out against them for prophanely touching the most sacred Mysteries? Is he a Sycophant, that with his virulent Tongue, and invented Lyes, traduces the reputation of a man*

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who never deserved ill of him, nay, who has obliged him with kindness? Why do we not here cry out, O horrid wickedness! Dost thou with a Tongue dipt in the poison of Hell; with a Mouth, wherewith thou stabbest the Innocent, both receive and break his Body, who died for sinners? But this Evil we so neglect, that they who profess to be the most strictly Religious, are even praised for it. They deserve to be reproved who follow the peoples pernicious Example, and keep Concubines openly at home; Who denies it? But still this disease is a great deal more hateful to Christ. He does not hate Butter, that prefers Honey before it; nor does he approve of a Fever, who tells you that Madness is much more to be avoided. It's hard to tell how great a corruption of manners springs from these perverse Judgments: some things are now-a-days received into the Order of Virtues, which have more of the form of Godliness, than the power of it: In so much, that if you be not circumspect, they will utterly

extinguish

extinguish true Piety. If but a little hindrance of Religion had lain hid in Ceremonies, St. Paul *would not have spoken so sharply against them in all his Epistles; and yet we no where condemn Ceremonies moderately used, but we cannot suffer that the whole essence of Holiness should be placed in them.*

St. Austin *forbad the Clergy who were in his House, to wear any remarkable dress; but if they would be commended by the people, that they should rather procure it by their Lives than by their Clothes: Now-a-days, what new, what unusual habits are there? And yet I quarrel not that; but this I wonder at, That more than enough is attributed to such things, as may perhaps be justly reproved; and on the other side, so little attributed to such as ought solely to be regarded. I am not angry that the* Franciscans, *or* Benedictins *stick close to their Rule; but because some of them value That, more than they do the Gospel, which I wish that most of them were not guilty of. I am not displeas'd because*

some

some live upon Fish, some on Pulse and Herbs, some on Eggs; but I say, that those are greatly mistaken, that with a Jewish mind entertain a perswasion of their greater Holiness by doing these, and prefer themselves before others for such trifles of mens invention, when at the same time, they think it no crime to injure another mans Reputation with Lyes. Neither Christ nor any of his Apostles taught any thing about the choice of Meats. St. Paul *often dissuades us from it; but our Lord execrates bitter slandering; the Apostles all detest it, and yet we would seem scrupulous in the former, when in the latter we are bold and daring. He that tells you this, both in General, and with Charity, think you him an enemy to Religion? But who would be so mad, say they, as to desire to be accounted Eloquent for exposing the Vices of the Monks? They fear, it may be, lest by this means their Covents should be less obedient, and that fewer will desire to be admitted into their Societies. But on the*

contrary; no body is more obedient to his superiour, than he, who, having imbibed the Spirit of Christ, begins to be free. True Charity takes all things well, heareth all things, refuseth nothing, is obedient to Rulers, not only those that are gentle, but also the severe. In the mean time, the superiours must have a care that they turn not other mens Obedience into their own Tyranny, chusing rather to have them superstitious than holy, that so they may be the more obsequious. They affect to be called Fathers; But what earthly Father wishes his Children to be always Infants, that, at his pleasure, he might the more exercise his Authority over them? Again, They who would profit in the Liberty of Christ, must beware, especially, that they make not their Liberty an occasion to the Flesh, *as St.* Paul; *or* a Cloak of maliciousness, *as St.* Peter *speaks: But if one or two hath abused this freedom, it is not therefore fit that all should be kept in perpetual Judaism. He that makes it his Observation,*

will

will find, that none amongst them cause those Ceremonies to be more strictly observ'd, than those that, under that pretence, Rule over them, and serve their own Belly more than Christ. But after all, they need not fear but the stock of Essenes will encrease in so great a variety of tempers, and complexions, whereby it comes to pass, that nothing was ever so absurd, that had not some to embrace it; Tho they rather ought to wish to have true and genuine professors of Religion, than many. And I wish there was a Law to provide, That none should be entangled in such Bonds before Thirty years of Age, before he knew himself, and the power of true Religion. But they who, like the Pharisees, mind their own advantage, compassing Sea and Land to make a Proselyte, will never want unexperienced young men to allure into their Nets, and deceive. The number of Fools is every where great.

Sure I am, I wish, and I doubt not but all pious men do so too, That the Religion of the Gospel was so dex-

ly imprinted in the hearts of all, that, Content with this, none should desire St. Benedict's, *or St.* Francis's *Rule: And I question not, but St.* Benedict *and St.* Francis *wish the same.* Moses *rejoyced to see his Glory obscured by Christ's; and so would they, if humane Constitutions were less esteem'd by us for the love of our Saviour's Laws. Would to God that all Christians so liv'd, that those who only now are call'd the Religious, might, in the Comparison, seem to be very little so; which even at this day is true of many. For why should I dissemble that which is apparent?*

In former times, the first Original of a Monastick Life, was a retreat from the cruelty of Idolaters: Afterwards the Institutions of Monks, that followed these, were nothing else but a revocation, as it were, to Christ. The Courts of Princes then shewed their Christianity in their Titles, more than in their Lives; the Disease of Ambition and Avarice infected the Bishops; the Vulgar also degenerated from the

Pri-

Primitive Charity: Hence St. Benedict *sought a solitary Life, after him St.* Bernard, *who were followed by divers others, and these few design'd nothing but to live the pure and innocent lives of Christians. Afterwards, in process of time, Ceremonies, by degrees, increased with Riches, true Devotion and simplicity waxed cold; and even now, although we see Monasteries every where degenerate into more than heathenish manners, yet the World is fill'd with new Institutions, as if these would not in a short time come to the same pass.*

Formerly, as I said, the Life of Monks was a Retreat, a solitary Life; now those are called Monks, who are plung'd over head and ears in worldly business, exercising a kind of Tyranny in earthly concerns. And yet these men, because of their Habit, and I know not what Title, arrogate to themselves so much Holiness, that they think others are not Christians in comparison of them. Why do we thus confine the Religion of Christ, which he would have so

and near extended? If we be taken with great words, Pray tell me what's a City but a great Monastery? Monks obey their Abbots or Superiours; Citizens obey their Bishops, and Pastors, whom Christ himself hath set over them, not the Authority of men: The former live at ease, and are fatten'd with other mens liberality, possessing in Common, what comes to them without any Sweat (for here I will say nothing of the vicious sort); and the latter, every one according to his Ability, distributes to the Poor what they have acquir'd by their own Industry.

Now, as to the Vow of Chastity, I dare not explain how little difference there is betwixt Virginity and chast Marriage. Lastly, He will not much need to take those three Vows invented by men, who sincerely and purely keeps that chief and single Vow which he solemnly made to Christ, and not to Man, in his Baptism: Now if we compare the wicked of one kind, with those of the other, without controversie the Lay-men are much the better;

if

if the good with the good, there is very little, if any, difference, except that those seem to be more Religious, who live Religiously with the least compulsion.

It remains therefore, that no body should either fondly please himself with a state of Life different from others; or despise, or condemn the method of another man's living: But in all kinds of life, let this be our common study, every one to endeavour to attain to Christ, the mark we should all aim at, with all our power, exhorting and assisting one another thereto; neither envying those that run before us in this race, nor despising the weak who cannot yet overtake us.

In fine, When each hath done his utmost endeavour, let him not be like the Pharisie in the Gospel, who boasted of his good deeds before God, I fast twice in the week, &c. but according to our Saviour's advice, let him say, and say it from the bottom of his heart, to himself, and not to others,

I am an unprofitable Servant, I have only done what I ought to have done. *No Man trusts surer than he that thus distrusts; no body is further off from true Religion, than he that is very Religious in his own eyes; nor is Christian Piety ever in a worse condition, than when that which is the World's, is misinterpreted to be Christ's; and when the Authority of men is preferred before God's: We must all conspire to be under that one Head, if we would be truly Christians.*

Moreover, whosoever obeys Man, that calls him to our Saviour, obeys not Man but Christ; and he that bears with hypocritical, cruel, and imperious men, that teach not those things which promote Religion, but serve their own Tyranny, exerciseth a Christian patience, if so be those things which they command, render him only calamitous, not wicked: Otherwise the Apostles answer must be ready, We must rather obey God than men.

But

But I have long since exceeded the length of an Epistle; so apt is time to slip away, when we pleasantly converse with a beloved Friend. I send you this Book in Frobenius's *Print, as it were new born again, much better dressed, and more correct than before; and have added to it some fragments of my old studies: I thought good to Dedicate this Edition, such as it is, to you, that whosoever will take the Rules of living well from* Erasmus, *may have an Example at hand from* Volscius.

Farewell dear Father, the Honour of Religion; Admonish Sapidus *from me, that he be truely wise,* i.e. *That he go on like himself; and* Wimphelingius, *That he prepare his Armour to fight against the* Turks, *since he hath waged War long enough with Keepers of Concubines. My hope is, that I shall one day see him a Bishop, Riding on a Mule, and adorned with a Miter and a Staff: But without raillery, give my Service to them and* Rulerus, *and the*

rest

rest of my Friends; and sometimes in your devout and holy Prayers, importune the Almighty God for the Salvation of your

Basil, the day before
the Assumption of
the Virgin *Mary*,
1518. ERASMUS.

The

The Book Speaks.

I'm not concern'd, what the Pagan Vulgar says,
Whether it treats me with Reproach or Praise:
Praise from the Learn'd or Good more won't reject,
From both to gain it, more than I expect.
He that favours Christ, finds here a Dish
Of rustick Fish, I have all I wish.
He, my Apollo, inspires me to go on
And, his My Muses Welcome I own.
Licon.

THE

The Book Speaks.

I'm not concern'd, what the Light Vulgar says,
Whether it treats me with Reproach, or Praise:
Praise from the Learn'd or Good none would reject,
From both to gain it, 's more than I expect.
If he that savours Christ, finds here a Dish
Of tastful relish, I have all I wish.
He, my *Apollo*, inspires me to go on,
And, his Mysterious Word 's my Helicon.

THE

THE WEAPON OF A CHRISTIAN SOLDIER.

YOU have earneſtly importuned me, Dear Brother, to preſcribe you ſome compendious method of Living, whereby you might be inſtructed how to attain to a truly Chriſtian temper of mind: For you ſay, that having been long ſince weary of a Courtiers Life, you are now debating with your ſelf how you may leave *Egypt*, together with its Vices and Delights; and under the conduct of *Moſes*, may ſucceſſfully be guided through the ways of Virtue. The Dearer you are to me, the more I congratulate this your pious reſolution, which he, who was pleaſed to inſpire it, will I hope proſper and perfect without my endeavours. However I cannot but readily comply with one that is ſo dear to me, and alſo makes ſo pious a requeſt. Only do you take care, that neither you may ſeem

to have defired this Office in vain, nor I to have obeyed your Command to no purpofe. Yea, let us with united Prayers implore the gracious Spirit of Jefus, that he would both fuggeft fuch things as are wholefome, to me that Write, and render them efficacious to you that Read.

That we muft watch during this Mortal Life.

IN the firft place, you ought often to remember, that our mortal Life is nothing but a perpetual Warfare; witnefs *Job* that moft experienced and invincible Soldier; and that the generality of men, whofe minds this cheating world bufies with its flattering follies, are but too much deceived, whilft they unfeafonably live in idlenefs, as if their warfare was already accomplifhed; and lead their lives in fupine fecurity, no other ways than as if they were in the profoundeft peace, when indeed we are inceffantly affaulted with fo many armed Legions of Vices, invaded with innumerable Arts; and confpired againft with infinite Treacheries. From on high, moft malicious Spirits, armed againft us with a Thoufand ftratagems, a Thoufand arts to do us mifchief, watch day and night

for

for our destruction, endeavouring to wound our Souls with fiery Darts dipt in deadly poyson, which will kill more certainly than the Arrows of either *Hercules* or *Cephalus*, if they be not warded off with the impenetrable shield of Faith. On the right hand and on the left, before and behind, this World assaults us, which as St. *John* speaks, *wholly lies in wickedness*, and therefore hatefully opposes Christ, and is hated by him. Nor hath it only one way to attack us; for sometimes, as it were, raging in open War, it batters the Walls of the Soul with afflicting adversity, its great engine; sometimes it sollicites to a surrender with vast indeed, but most vain promises; and sometimes as it were springing its Mines, falls upon us on a sudden, that it may oppress us whilst we are asleep and secure. From below also that lying Serpent, the first betrayer of our peace, one while covered under the flowry Grass, another while lurking in his Dens, and twisted into various windings, ceases not to bruise the heel of our once corrupted Woman; I mean the carnal part of Man, for this is our *Eve*, by which the most subtil Serpent allures our minds to fatal pleasures. And yet as if it was too little to be surrounded with so many adversaries, we carry in our very Bowels a more familiar and domestick enemy; than which, as nothing is nearer and more in-

ward to us, ſo nothing can be more dangerous. This is that old and earthly *Adam*, in familiarity more than an Inmate; in malice more than an Enemy; whom you can neither keep off with Bulwarks, nor drive out of your Camp. Him we muſt watch with an hundred eyes, leſt we betray the Gariſon of God to Devils. Therefore ſince we are all preſt with ſo formidable and difficult a War, and have to do with ſo many enemies ſo devoted and ſworn to our deſtruction, ſo vigilant and ſo well armed, ſo perfidious and ſo experienced, ſhall we be ſo mad as not to take up Arms againſt them? Shall we not keep a ſtrict guard, and ſuſpect every thing about us? But alas! we ſupinely ſleep and frolick it in wanton pleaſure, indulging our beloved eaſe as if all was at Peace. We roll our ſelves upon Beds of Down, inſtead of Tents, and the hard uneaſie Ground, as if this our Life was nothing but a Luxurious entertainment, and not a Warfare; inſtead of hard Armour, we are incircled with Roſes and the delights of *Adonis*; inſtead of Military Exerciſes, we indulge our Luxury and Sloth; inſtead of Martial Weapons, we handle the effeminate Harp, as if all the while this Peace was not the moſt cruel War: For he that enters into a peace with Sin, violates the League which he made with God in his Baptiſm. And you fool, do you cry peace,

peace,

peace, when you have God for your Enemy, who alone is peace and the Author of it, and who does himself proclaim by the mouth of his Prophet, that *there is no peace to the wicked*? Indeed there are no conditions of peace with him, unless while we are in this tabernacle of the Body, we fight manfully, and with immortal hatred and unwearied force wage war against Vices. Otherwise if we agree with them, and adhere to their party with whom alone God hath no agreement (*for what agreement can there be betwixt light and darkness?*) if most ungratefully we break our promised Faith, and nefariously violate our Covenant ratified with the most Sacred Ceremonies, the moment we do this, we shall have him doubly our Adversary, him who alone can, when a Friend, make us happy; when an Enemy, destroy us. Know you not, Christian Soldier, that you then Listed your self under the Captain of Salvation, when you were initiated in the Mysteries of the Life-giving Laver of Regeneration, even under Christ, to whom you owe your Life upon a double account, both as first given, and now restored, and to whom you owe more than your self? Do you not remember that in the most solemn words you swore fealty to this gracious Commander, being engaged to his Service by his Sacrament, as it were, by Press-money received in earnest;

and that you Curſed your ſelf to Hell, if you did not ſtand to your Covenant? To what end was the ſign of the Croſs made upon your Forehead, but that you ſhould fight under his Banner unto your Lives end? Why was you anointed with the Sacred Ointment, but that you ſhould eternally wreſtle againſt Sin? How great a diſhonour, nay, what a publick ſcorn of mankind is he, that Cowardly deſerts his Leader? And why ſhould you, O man, have Chriſt your Captain in deriſion? Why will you neither be detained by the fear of him, ſince he is your God; nor conſtrained by Love, ſince for your ſake he became Man? The name of Chriſtian which you bear, ought to put you in mind of what you promiſed him. Why do you then treacherouſly revolt to the Enemy from whom he once redeemed you with the price of his Blood? Why will you become doubly a deſerter, and once more fight under the Enemies banner? With what confidence dare you ſet up your hoſtile Standards againſt your King, who laid down his Life for you? *For he that is not for him, is againſt him; and he that gathereth not with him, ſcattereth.* And indeed he that fights for the World, not only ſerves under an ignominious Character, but for moſt miſerable pay; for ſo St. *Paul*, that renowned Champion in the Chriſtian Warfare, ſays, *The wages of ſin is death.* Who would

would undertake even a glorious warfare, if the certain death of the Body be ſtak'd for the prize? And will you engage in ſo diſhonourable a one, wherein you can get nothing but the death of your Soul for a reward? In thoſe furious wars which men out of a barbarous cruelty, or at leaſt miſerable neceſſity wage with one another, do you not ſee with what chearful induſtry the Soldiers ſuſtain the greateſt toyl, how cheap they account their Lives, and with how eager an emulation they run upon their enemies, if at any time the greatneſs of the expected ſpoil, or the dreadful apprehenſion of the Conquerors Cruelty, or the ſhameful reproach of Cowardice, or laſtly, the deſire of glory enflames their Courage? And pray tell me, What's the great Reward which the wretches ſtrive for with ſo much danger and hardſhip? Only, that being praiſed by their General, they may be applauded by the ſhouting Soldiers, and the confuſed acclamations of the Army, or be Crowned with wreaths of Graſs or Oaken Garlands; or that they may carry home a little Wealth when they return? And ſhall we be neither moved with ſhame, nor encouraged by Reward, when he that is the ſpectator of our conflict, will be likewiſe our rewarder? Conſider what prizes the Preſident of the Games hath propoſed to the Victors, not *Tripodes*, or *Mules*, as

Achilles in *Homer*, and *Æneas* in *Virgil* did, but such things *as neither eye hath seen, nor ear heard, nor have entred into the heart of man to conceive*; and which he imparts to us even whilst we are yet fighting, to comfort and refresh us in our labours; and after all, Crowns us with a Blessed Immortality. But in those sportive Combats, wherein the greatest part of the prize is Honour, even the vanquished have their Gifts; whereas we strive in the midst of great and certain danger, not for Praise, but for our Lives. And as the highest reward is proposed to him that bravely stands it out; so the greatest punishment is decreed to the deserter. Is Heaven proposed to him that gets the Mastery, and is not the active Courage of your great Soul set on fire with the hope of the Blessed Reward? Especially since he who is the Author of the Promise, can no more deceive than he can cease to be. Is all that we do, naked before the eyes of God that seeth all things? Have we the whole company of Heaven Spectators of our Conflict? and shall we not be spurred on with shame? Will he, by whom to be approved is the highest Blessedness, commend our Courage, and shall we not strive for this Honour even with the hazard of our Life? It is a low Spirit which no Rewards can excite or raise; but even the most degenerate are wont to be awakened with

with the fear of evil. Now there the Enemy, how violent soever he be, only tyranniseth over the body and goods of fortune: For what more could the cruel *Achilles* do to the vanquished *Hector*? But here it is your Immortal part that suffers. Nor is your Carcase drag'd about the Sepulchre, but both Body and Soul plung'd into Hell. There the outmost calamity is, that the Victors Sword lets the Soul out of the Body; here God, the Life of the Soul it self, is taken from it. It is natural for the Body to dye, and tho' none should destroy it, yet it cannot but cease to be: But for the Soul to dye is the last degree of misery. With how much caution do we keep off, with how much care do we strive to heal the wounds of our Body? and shall we neglect the wounds of our Soul? We dread the death of the Body as something that shocks our very Nature, because we see it with our eyes: But because none see the dying Soul, few believe, and fewer fear it, when indeed this death is so much the more terrible than the other, by how much the Soul is better than the Body, and God than the Soul.

If you please, I will give you some symptomes by which you may discern the disease or the death thereof: When the Stomach cannot digest or cannot keep your meat, you say the Body is sick. Now, Bread is not so much the food of the Body, as the

Word of God is the food of the Soul; and if you think this bitter and nauſeous to the taſt, you need not queſtion but the Palate of your Soul is diſeaſed: If you do not contain, if you do not digeſt and tranſmit it into your Bowels, it's an evident ſign that your Mind is ſick. When the Knees tremble, and you can ſcarce draw your weak Limbs after you, you conclude the Body to be ſtrangely out of order; And may you not conclude the mind to be diſtempered when it loaths, or faints in all the offices of Devotion? when it hath not ſtrength enough to bear the lighteſt injury, or ſinks under the loſs of a little Money? When the fixt Eyes have loſt their ſight, and the Ears their hearing, and the whole Body is ſtiff with cold, no body doubts but that the Man is dead; and you, when the eyes of your mind are darkened and cannot ſee the Truth, tho' cloathed in the cleareſt Light; when you cannot hear the Divine Word with your inward ears, and when you want all manner of ſenſe, do you think your Soul can be alive? You ſee a Brother ſuffering unworthy injuries, and yet if your affairs be ſafe, you are not in the leaſt concerned or moved at it, and why is your Soul ſo ſenſleſs here? Why truly becauſe it is dead. And why dead? Becauſe its Life, its God is abſent; for where God is, there is Love, for *God is Love*. Otherwiſe if you be a

living

living member, how can any part of the body ſuffer, and you be ſo far from ſuffering with it, that you do not ſo much as feel it? I will add another ſign no leſs certain than the former. If you have defrauded a Friend, or committed Adultery, and notwithſtanding this mortal wound which you have given your Soul, you be ſo far from being grieved, that you rejoyce and glory in what you have thus ſhamefully committed; you may then be ſure that your Soul lies dead. For is the Body dead when it cannot feel the prick of a Needle? and can the Soul be alive when it wants the ſenſe of ſo great a wound? If you hear any one ſpeaking wicked, proud, ſlanderous, immodeſt and obſcene words, or bitterly curſing his Neighbour, you muſt not think that the Soul of that Man lives, it lies as a rotten Carcaſe in the grave of his Breaſt, from whence thoſe ill ſmells exhale and infect all about them. Hence it is that Chriſt calls the *Phariſees whited Sepulchres*; namely, becauſe their Souls were dead. And the Royal Prophet ſays, *Their throat is an open ſepulchre; they flatter with their tongue.* The Bodies of pious men are the *Temples of the Holy-Ghoſt*; but the Bodies of the wicked are monuments of the dead. So that the Grammarians Etymology of the *Greek* word for Body, σωμα a Body, as it were σημα a Grave, very properly ſuits to them:

them: Their Breaſt is the Sepulchre, their Throat and Mouth the opening thereof. And indeed no dead Body is ſo deſtitute of Life, as the Soul is when forſaken by God; nor doth a putrid Corps ſtink ſo ill in the Noſtrils of Men, as the ſtench of a four days buried Soul offends the Noſtrils of God and all the Heavenly Hoſt: Therefore when dead words proceed out of the Breaſt, a dead Carcaſe muſt needs lye within: For ſince according to the Goſpel, *Out of the abundance of the heart the mouth ſpeaketh*, it would utter the Living words of God if God its Life was there. On the contrary, the Diſciples in the Goſpel ſay to Chriſt, *Lord, whither ſhall we go? Thou haſt the words of eternal life.* And why the words of Life? Becauſe they flowed from that Soul from which the Godhead never parted one moment; and which reſtore us alſo to Immortal Life. In fine, tho' the Phyſician can a little relieve the Body when ſick, and Holy men have often reſtored Life to it when dead; yet God only raiſeth a dead Soul by the ſingular and free power of his Grace: Nor does he raiſe it at all, if being dead it hath once left the Body. There is alſo none, or a very ſhort ſenſe of the death of the Body; but that of the Soul is Eternal: And tho' in all other reſpects it be more than dead, yet as to the ſenſe of death it is in ſome manner Immortal.

There-

Therefore since we must conflict with so strange a danger, how stupid, how secure, how negligent must our minds be, whom the fear of so great an evil doth not rouse? But on the other side, there is no reason that the greatness of the danger, or the multitude, the strength, and the arts of our Enemies, should discourage us. Do you consider how great an Adversary you have? Consider too how Almighty he is that is ready to help you. Tho they are innumerable that are against you, yet he that is on your side can alone do more than they all. *If God be for us, who can be against us?* If he uphold us, who can throw us down? Only do you with all your Soul desire the Victory. Consider that you have not to do with a fresh enemy, but with one that hath been baffled, broken, routed, and so triumphed over by us in Christ our Captain, by whom he will doubtless be again overcome even in us. Take care only that you be in the Body, and you may do all things through him that is the Head. In your self indeed you are weak; but through him you are infinitely strong. And therefore the event of our War is not so much as doubtful because the Victory no ways depends upon Fortune, but is all in the hands of God, and by him in ours also. Every one overcomes here, but he that will not; the favour of him that helps us, was never denied to any; And if you take care that you be not wanting to his kindness, you have conquered: He will

will fight for you, and then impute his free Grace to you for a Virtue. You muſt owe the whole Victory to him, who alone being free from all ſin, firſt ſuppreſſed the tyranny thereof; yet you will never obtain it without your own induſtry: For he that ſaid, *Be of good Courage, for I have overcome the World*, would have you be valiant, not ſecure; ſo we ſhall at laſt *be more than Conquerors through him*, if we fight after his Example. Wherefore you muſt ſteer a middle courſe betwixt the two Rocks, that truſting to his Divine Grace, you may neither live too ſecure and careleſs; nor frighted with the difficulties of the War, lay down your Courage with your Arms.

Of

Of the Weapons of our Christian Warfare.

AND in this Martial Discipline, I think it in the first place most important for you to know, and consider well what kind of Weapons you must chiefly use against the several Enemies you are to Encounter with; then that you have them always ready, that the most cunning Serpent which always lies in wait for you, may not at any time set upon you unarmed, and when you are not in a posture of defence. In Wars with Men you may often be at rest, either when the Enemy is Retired into his Winter Quarters, or when there is a Cessation of Arms. But we, whilst we War in the Body, must not stir a foot from our Arms; we must always keep the field, always be upon our watch, because our Enemy never ceaseth to attack us: Nay when he is at quiet, when he pretends a Truce, or makes as if he fled from us, then he most of all designs an Ambush; Nor should we ever keep a stricter Guard than when he makes a shew of peace; or fear less, than when he assaults us with open force. Therefore let your first care be to keep your Soul well Armed; do we Arm our Bodies that we may not fear a Villains Sword? And shall

ſhall we not Arm our Souls, that they may be ſecure from Danger? Our Enemies are Armed that they may deſtroy, and ſhall we not be ſo, that we may not periſh? They watch for our ruin, and ſhall not we watch for our own Safety? I will ſpeak in particular of our Chriſtian Armour in its proper place; in the mean time to ſpeak in general, He that will Fight with the ſeven curſed Nations, the *Canaanites*, the *Hittites*, the *Amorites*, the *Perizzites*, the *Gergaſites*, the *Hivites*, the *Jebuſites*, that is, againſt the whole Band of Vices, ſeven whereof are reckoned the deadly ſins, muſt chiefly provide himſelf with two Weapons, Prayer and Knowledg; when St. *Paul* Commands us *to pray without ceaſing*, he would have us always Armed; devout Prayers carries our Affections into Heaven, a fortreſs inacceſſible to the Enemy; and Knowledg Fortifies the Underſtanding with wholeſome Opinions, ſo that neither muſt be wanting to the other. The firſt prevails, but the later ſuggeſts to us, what we ſhould Pray for. Faith and Hope direct you how to Pray fervently, and according to St. *James*, *without doubting*; and Knowledg ſhews you how to ask in the Name of Jeſus, ſuch things as conduce to your Souls Health; for even the Sons of *Zebedee* were told by Chriſt, *you know not what you ask*. The firſt indeed is more Excellent, becauſe therein we Converſe with God; but the later is no leſs neceſſary.

neceſſary. And when you have eſcaped out of *Egypt*, I know not whether you can ſafely undertake ſo long and difficult a Journey, unleſs under the conduct of thoſe two Guides, *Moſes* and *Aaron*. *Aaron* the high Prieſt, is a Type of Prayer, *Moſes* the Law-giver ſignifies the Knowledg of the Law. But as your Knowledg muſt not be defective, ſo neither ſhould your Petitions be lukewarm. When *Moſes* with the Arms of Prayer Fought againſt the Enemies, his Hands were lifted up to Heaven, which he had no ſooner let fall, but *Iſrael* was Diſcomfited. You, perhaps, when you Pray, only regard how many Pſalms you have muttered over, and think the Vertue of Prayer conſiſts in much ſpeaking: a Vice which they are moſt ſubject to, who are yet Children in the Letter, and have not grown up to the Maturity of the Spirit. But attend to what Chriſt Teacheth us in St. *Matthew*, ſaying, *When you pray, do not uſe vain repetitions, as the Gentiles do; for they think they ſhall be heard for their much ſpeaking; therefore be ye not like to them, for your Heavenly Father knoweth what you need before you ask him.* And St. *Paul* preferreth *five words ſpoken with the underſtanding, before ten thouſand in the Spirit*, i. e. with the Mouth only. *Moſes* uttered no words, yet he heard a Voice, ſaying, *Why crieſt thou unto me?* Not the noiſe of the Lips, but the fervent deſire of the Soul, as the loudeſt Voice, pierceth the Ears of God. Therefore

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as ſoon as ever the Enemy Aſſaults, or your forſaken ſins ſollicite you, accuſtom your ſelf immediately to lift up your Soul with confidence to Heaven, from whence your help cometh; but let your hands alſo be held up thither; it's the ſafeſt way to be imployed in Offices of Piety, that your works may be Referred to Chriſt, and not to Earthly things. But that you may not deſpiſe the help of Knowledg alſo, conſider that the *Iſraelites* were before able to Eſcape the Enemy, but durſt not Engage the *Amalekites*, ſo as to Fight with them in a Pitcht Battel, till they had been Refreſh'd with *Manna* from Heaven, and Water out of the Rock; and it was with theſe Banquets, that the Renowned Warrier *David* being ſtrengthened, deſpiſed the Enemies whole Army, ſaying, *Thou haſt prepared a table before me againſt all them that trouble me.* Believe me, dear Brother, there is no Aſſault of the Adverſary ſo violent, that is, no temptation ſo ſtrong, which an Affectionate Study of the Holy Scriptures cannot eaſily repel; no adverſity ſo ſad which it cannot render eaſy to be born. But that you may not think me a bold Interpreter (tho I could juſtify my ſelf with the Authority of great Men) what is there that can more fitly ſhadow forth the Knowledg of the Myſtical Law, than Manna?

In the firſt place, as it came not from the Earth, but was rained down from Heaven, you ſee the difference betwixt Divine and Human

man Learning; for all Holy Scripture is by Divine Inspiration, and proceeds from God the Author.

As it is Small, it denotes the Lowness of the Style, including great Mysteries under mean and almost contemptible Words.

As it is White, it signifies, that as there is no Doctrines of Men but what are vitiated with some blackness of Error, so the Doctrine of Christ alone is white like Snow, and altogether pure.

As it is Rough, it expresses the Mystery vail'd under the Letter; if you handle the outside, and as it were the Husk, what more harsh and unpleasant? And so they tasted but the shell of the Manna, who said, *this is a hard saying, and who can bear it?* Take out the Spiritual meaning thereof, and there is nothing more sweet and fuller of wholesome juyce.

Lastly, Manna in *Hebrew* signifies, *what is this?* Which excellently well agrees with the Holy Scripture, which contains nothing in it Impertinent, no not a tittle that is not worthy our wonder, search and Inquiry.

In like manner it is familiar with the Holy Ghost, to signify the Knowledg of the Divine Law, by the name of *Water*. Thus you read of the Waters of Comfort, by the sides whereof Holy *David* Glories that he was led forth. You read of the Waters which Wisdom derives upon the head of all her ways: Of the Mystical River which *Ezekiel*

kiel when he had entered in, could not pass over: Of the Wells which *Abraham* Digged, and which *Isaac* restored again after the *Philistines* had fill'd them with Earth: Of the twelve Fountains where the fainting *Israelites* Incamped after four days March in the Wilderness. And in the Gospel you read of the Well upon which Jesus being weary with his Journey, sate down: Of the Waters of *Siloe*, whither he sent the Blind man, that he might receive his sight: Of Water pour'd into a Basin to wash the Apostles Feet. And not to reckon up all of this signification, there is in the Mystical Writings frequent mention of Wells, Fountains and Rivers, whereby nothing else but a diligent search of the Divine Scriptures is recommended to us. For what is Water hid in the Veins of the Earth, but the Mystery veil'd under the Letter? When it springs forth in Fountains, what is it but the Mystery Explained? Which when it is propagated far and near to the Edification of the hearers, why may we not call it a River? Therefore if you addict your self wholly to the Study of Scriptures, if you Meditate day and night in the Law of the Lord, you shall not be afraid either for the terrors of the night or of the day; but be Fortified and Experienced against all the Enemies attempts. Nor will I altogether disallow for thy Warfare some insight into the Writings of the Poets, and the Gentile Philosophers, if so be you moderately touch at them, at a fit Age,

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and by the by, without dwelling upon, and as it were growing to the Rocks of these *Syrens*. For to these Studies also St. *Basil* exhorts the young men, whom he was Instructing in Christianity. And our St. *Austin* Invites his *Licentius* again to the Study of Poetry; nor did it repent St. *Jerome* of his beloved Slave; and St. *Cyprian* is commended for Enriching the Temple of the Lord with *Egyptian* Spoils. But I would not have you imbibe the manners of the *Gentiles* with their Learning; if you do not, you will find even there many things conducing to Morality; nor is a *Heathens* Advice to be Despised, since *Moses* Rejected not the Counsel of *Jethro* his Father-in-Law. This sort of Learning quickens and molds a young Wit, and wonderfully prepares it for the knowledg of the Divine Scriptures, into which it is a kind of Sacriledg to run with unwashen Feet and Hands.

St. *Jerome* reproves their impudence, who dare to handle the Divine Scriptures as soon as they have finished their secular studies; and surely they are more impudent who dare to do it, when they have not so much as tasted them. But as you will not reap much fruit from the Scripture, if you persist in the letter; so you will find *Homer* or *Virgil*'s Poems not a little useful, if you remember that they are wholly allegorical, which no body will deny that hath the least knowledg in the Ancients: But I would advise you not to touch the wan-

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ton Poets, or at leaſt not to look into them much, unleſs you have ſtrength enough to abhor the vices therein deſcribed; and by comparing of Sin, can become the more paſſionately in love with Virtue. And amongſt the Philoſophers, I would rather have you follow the Platoniſts, becauſe they come neareſt to the Prophets and Evangeliſts, both in many of their Opinions, and alſo in their manner of ſtile. In a word, it will be of advantage to taſt of all the Heathen Literature, ſo it be done, as I ſaid, with moderation, at a fit Age, and alſo with caution and choice, then curſorily, and like a Traveller, not dwelling upon them; and laſtly, which is the chief of all, if you refer it all to Chriſt: For ſo *to the pure all things will become pure*; but on the contrary, *nothing is clean to thoſe that are unclean.* Nor will it be imputed to you for a crime, if, like *Solomon*, you keep Threeſcore Queens, and Fourſcore Concubines, and innumerable Virgins of ſecular Wiſdom, if ſo be Divine Wiſdom be your only undefiled one, your Dove. The *Iſraelite* might love a Captive Stranger, being taken with her beauty, *Deut.* 21. if by ſhaving her head, and cutting off her Nails, he thus made her an *Hebrew* of a *Philiſtine*: And *Hoſea* took a Wife of Whoredoms, but on her he begat Children, not for himſelf but for the Lord of Hoſts; and the Prophets holy ſhame encreaſed the Lords Family. The *Hebrews* after they had left *Egypt*, for ſome time liv'd upon

upon *Quails*, but this meat was but for a ſeaſon, and could not ſuffice for a great journey; therefore this being loathed, haſte, as faſt as ever you can, to the Manna of Heavenly Wiſdom, which will abundantly nouriſh and refreſh you, till having obtained your aim, you come at laſt to thoſe Palms of a reward, that will never have an end.

In the mean time you muſt again and again remember, that you ought not to handle the Divine Writings with unwaſhen hands, that is, without the greateſt purity of mind, leſt the Antidote ſhould convert to Poiſon by your Vice; and the Manna ſhould corrupt, if you tranſmit it not into the heart and affections. Beware of *Uzzah*'s fate, who feared not to put forth his profane hand to hold the trembling Ark, and was ſtruck with ſudden death for his wicked officiouſneſs. Let your firſt care be to have worthy thoughts of thoſe ſacred Writings; think them, as they are, mere Oracles delivered from the Temple of the Divine Mind; you will find your ſelf inſpired, affected, raviſhed, and transfigured, after an ineffable manner, if you approach them with Religion, Veneration and Humility: You will then ſee the delights of the bleſſed Bridegroom, the wealth of the Rich *Solomon*, the hidden treaſures of Eternal Wiſdom; but have a care you prophanely ruſh not into the inner Room; the door is humble and low, take heed you ſtrike not your head againſt it, and ſo be beaten back.

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Moreover think thus with your ſelf, that none of thoſe things which you ſee with your eyes, or touch with your hands, are ſo true, as thoſe which you read there; *Tho' Heaven and Earth ſhould paſs away, yet certainly not one iota or tittle of the Divine Word ſhall periſh till all are fulfilled.* Tho' men may lye and err, yet the Truth of God neither deceiveth, nor is deceived.

Amongſt Interpreters of the Holy Scripture, chiefly make choice of ſuch, as moſt of all recede from the Letter; of which ſort are, after St. *Paul*, *Origen*, St. *Ambroſe*, St. *Jerome* and St. *Auſtin*. For I have obſerved that our Modern Divines adhere too much to the Letter, and take more care in inventing ſome captious niceties, than in ſearching out the Myſteries thereof, as if St. *Paul* had not truly ſaid that *our Law is Spiritual*. For I have heard of ſome that have been ſo much pleaſed with thoſe humane Commentators, that they deſpiſed the Interpretations of the Ancients, as if they were no better than Dreams; and put ſo much confidence in *Scotus*, that they thought themſelves abſolute Divines, tho they never ſo much as read the Holy Scripture; who tho they ſpeak the ſubtileſt niceties, yet whether they be ſuch as are worthy the Holy Ghoſt, let others judg. But do you, if you had rather be more active in the Spirit, than furniſhed for contention; if you ſeek the ſatisfying of your Soul, more than the itch of Wit; chiefly turn over the An-

Ancients, whose Piety is more Eminent, and whose Learning is more Copious and Excellent; whose Stile is neither dry nor sordid, and whose Interpretations are more Adapted for sacred Mysteries. I say not this, because I contemn the Moderns, but because I would prefer those that are more Profitable and Advantagious to your purpose. But the Holy Spirit hath a certain Language and Figurative way of speaking peculiar to it self, which you must chiefly endeavour to come to the Knowledg of, by diligent Observation. The Divine Wisdom Stammers to us, as it were, and like an Officious Mother Adapts her words to our Infancy; she reacheth Milk to Babes in Christ, and Herbs to the Weak; but do you make hast to grow a man, to feed upon the solid meat; she condescends to your mean Capacity, do you for your part rise to her height; 'tis Monstrous to be always a Child, sloathful, and continually infirm. Believe me, Meditation upon one verse, if you break the shell, and take out the strength thereof, will relish better, and feed you more than the whole Psalter chanted over in a formal manner according to the letter.

This I the more carefully warn you of, because I have really found that this Error has not only generally possess'd the minds of the Vulgar, but of such also, who by their Habit and Title profess a perfect Religion; insomuch that they think the greatest Piety only consists in this, daily to run over a great

many Psalms, tho they scarce so much as literally understand them. Nor do I think we can assign any reason why we see the Devotion of Monasticks so cold and languid, besides their pertinacious adhering to the Letter, so as never to aspire to the spiritual meaning of the Scriptures. They regard not Christ proclaiming in the Gospel, *The flesh profiteth nothing, it is the spirit that quickneth*, Joh. 4. Nor St. *Paul* Confirming his Masters Words, *The letter kills, it is the spirit that maketh alive*; and *we know that the law is spiritual, not carnal. Our fathers worshipped in the mountain*, but now the Father of spirits will be *worshipped in spirit and in truth*. However I despise not their weakness, who for want of a better understanding do all that they can, saying over the Mystical Psalms with an honest and pure Faith: Nay, as in Magical Charms, some words not understood by those that use them, are thought to be Efficacious; so Divine words, tho little understood, we may believe do profit those by whom they are either spoken or heard with a sincere Faith, and pure Affection; and that the Angels who are present and understand them, are thereby invited to their Assistance. Nor does St. *Paul* contemn those that sing with the Spirit, or speak with Tongues, but exhorts them earnestly *to covet the best gifts*, which whosoever has not the happiness to attain, not through a defect of the Will, but of Nature, yet let him not condemn those

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who aspire after better things; and according to St. *Pauls* Exposition, *let not him that eateth despise him that eateth not; nor let him that eateth not, judg him that eateth.* But I would not have you who are blessed with a more happy Wit, to rest altogether in the barren Letter, but to hasten to the more concealed Mysteries, and to strengthen your diligent endeavour with industry and prayers; till he who hath the *key of* David, *who shuts and no man openeth*, take and open the Book Sealed with seven Seals, and discover to you the secrets of the Father, which *none knows but the Son, and to whomsoever the Son will reveal them.* But I digress too much; my design was to prescribe you rules of Life, and not of study; but whilst I was endeavouring to shew you a fit Arcenal, from whence you should furnish your self with new Arms for this new Warfare, I declined insensibly out of the way. Therefore to return; if you gather all the good out of the Books of Heathens; and, like the Bee, flying over all the Gardens of the Ancients, pass by the Poyson, and only suck the wholesome and excellent Juyce; you will render your mind not a little Arm'd for a common, or as 'tis called a moral good Life. Even their *Pallas* is furnish'd with no Contemptible Weapons; yet whatsoever Truth you find, think it all belongs to Christ. But that Divine (and as the Poets Style it) *Vulcans* Impenetrable Armor, is only to be had out of the Magazine of the

Divine Writings, wherein our Commander *David* hath laid up for his Souldiers all manner of Warlike Ammunition, wherewith they may annoy the Uncircumciſed Philiſtines, either in cloſe Fight, or in diſtant Skirmiſhes. With this Armour neither *Homers Achilles*, nor *Virgils Æneas* (tho feignd to be ſo) were ever furniſhed; the firſt whereof was ſo ſhamefully overcome with Anger, the other with Love. Nor was it an abſurd fancy, that theſe Arms were not Forged in the ſhops of Men, but in *Minerva's* and *Vulcan's* Work houſe; for thoſe Framers of their Gods, the Poets, appoint *Minerva* over Arts and Wit, and *Vulcan* over Fire, which I think then truly comes to paſs, when a happy diſpoſition of mind, poliſh'd with liberal Arts, is ſo fortified with the Fire of Divine Love, that tho the broken World ſhould fall upon his Head, yet the Ruines would ſtrike him untouch'd with fear. But you muſt firſt throw off the Armour of proud *Saul*, which is more burdenſome than uſeful, and loads more than helps; like *David* going to Fight with *Goliah*; then chuſe out of the Myſtical Brook of the ſacred Scriptures, five ſmooth ſtones (which perhaps are St. *Pauls* five words ſpoken with the underſtanding); And laſtly, Arm your right hand with a Sling, and with theſe Arms is your only Enemy Satan the father of Pride to be overthrown. Did not our Captain Chriſt Jeſus thus overcome him, when with words of Holy Scripture, as it were

were with stones taken out of the Brook, he smote the Enemy on the Forehead? In the 5 ch. of the Book of *Wisdom*, you may see the Arms of the Christian *Pallas*; there it is said, *He shall take to him his jealousie for compleat armour, and make his creature his weapon for the revenge of his enemies; he shall put on righteousness as a brest-plate, and true judgment instead of an helmet: he shall take holiness for an invincible shield, and his severe wrath shall he sharpen for a sword.* And in *Isa.* 59. *v.* 17. you read, *he put on righteousness as a brest-plate, and an helmet of salvation upon his head, and he put on the garments of vengeance for cloathing, and was clad with zeal as with a cloak.* And if after this, you are pleas'd to go into the Magazine of St. *Paul*, no cowardly Commander, you will there also find that the *Arms of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledg of God,* 2 Cor. 10. There you will find the *Armour of God, whereby you may be able to withstand in the evil day*: The *Armour of Righteousness on the right hand, and on the left; Truth the investiture of the loyns, and the brest plate of Righteousness, the shield of Faith wherewith you may be able to quench all the fiery Darts of the Devil, and the helmet of Salvation, and the sword of the Spirit, which is the word of God,* Eph. 6. Whosoever is

ſhielded, and fortified with all theſe, may without fear break forth into that bold ſaying of St. *Paul, Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* (you ſee how little he valued thoſe great and formidable Enemies, yet he goes on more boldly, for it follows) *Nay in all theſe things we are more than Conquerors through him that lov'd us; for I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor hight, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* With ſo bleſſed a Confidence did the Arms of Light inſpire St. *Paul*, (that is) a weak man, who alſo calls himſelf the *Off-ſcouring of the world*, 1 Cor. 4. Since therefore the Holy Scripture will abundantly furniſh you with ſuch Armour, if you read them frequently with all your Soul, there will be no need of my advice; but becauſe you will have it ſo, I have in Obedience to your Command made you an Enchiridon, that is, a little Dagger only, which you ſhould never lay out of your hands, no not at Table, nor in your Chamber, that if ever you be forced to engage in the Affairs of this World, and will not carry about you that compleat Armour, you may nevertheleſs be ſure not to let that lyer in wait at any time ſet upon you altogether unarm'd; at leaſt think it no trou-

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ble to carry with you this little Weapon, which as it is not heavy to be born, so neither is it useless for Defence; for it is very small, yet if you know how to use it skilfully, together with the shield of Faith, you will easily sustain the most violent Assaults of the Enemy, so as not to receive any mortal Wound. But now 'tis high time to try if I can give you some Instructions how to use it, which if you diligently put in practice, I hope that the Captain of our Salvation will when you are Victor, carry you in triumph from this fortress of the Body, into his Heavenly City *Jerusalem*, where there are no tumults of War, nothing but an Immortal Peace and perfect Tranquility. In the mean time remember there is no hope or safety, but in the Sword.

Wisdom is twofold, false, and true. That the highest VViſdom is to know ones self.

PEace is that chief good to which (tho' a false one, as I have said) even the Lovers of the World refer all their studies, which the Philosophers also promised to the followers of their opinions; but Christ alone can give that which the World cannot give. Now the only way to obtain it, is to wage war with our selves, and bravely fight against our Vices: For God our Peace, who is by

nature Virtue it ſelf, and the Parent and Author of all Virtue hath an implacable hatred againſt theſe Enemies; and as a conjunction of all kind of Vices is by the Stoicks, the greateſt aſſertors of Virtue, called Folly; and in the Scriptures, Wickedneſs; ſo likewiſe a perfect integrity is by both ſtiled Wiſdom. And is not Wiſdom (according to the Wiſe Man's Oracle) better than Folly? The Father and Prince of Wickedneſs, is that Ruler of darkneſs, *Belial*, whoſe conduct whoſoever follows, he walketh in darkneſs, and haſtens to Eternal Night. On the contrary, the Author of Wiſdom, and indeed Wiſdom it ſelf, is Jeſus Chriſt, the brightneſs of his Fathers Glory; and the true light that can only diſpel the night of worldly folly; who as he is *made Redemption and Juſtification*, 1 Cor. 1. 30. ſo he is made *Wiſdom* to us that are regenerate. *We preach*, ſaith St *Paul*, *Chriſt crucified, to the Jews a ſtumbling block, and to the Gentiles fooliſhneſs; but unto them that are called, both Jews and Greeks, Chriſt the Power of God, and the Wiſdom of God*, 1 Cor. 1. 23, 24. by whom we ſhall, as he did, triumph over our Enemy Sin, if ſo be we be wiſe in him, through whom we ſhall alſo overcome. Therefore embrace this, and contemn the Wiſdom of the World (which with its gaudy deceitful title takes with Fools) ſince there is no more real folly in the Eyes of God, than earthly wiſdom, which he that is ambitious to be truly wiſe, muſt wholly put

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off. For so St. *Paul* says, 1 *Cor.* 2. 18, 19. *If any man among you seem to be wise in this world, let him become a fool, that he may be wise*; for *the wisdom of this world is foolishness with God.* And in the 1st *Chapter*; *I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent: where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?* I doubt not but those foolish wise men, and blind leaders of the blind, maliciously clamour against you already, calling you Fool and Madman for preparing to return to Christ. These are Christians only in name, but really deriders of, and fighters against the Doctrine of the Blessed Jesus; see that you be not in the least mov'd with their scoffs, and rather deplore than imitate their miserable blindness: For how preposterous a sort of Wisdom is this, to be cunning and subtil even to baseness in trifles only, and things of no moment, but in those which concern our Everlasting Salvation, to have no more understanding than a Beast? St. *Paul* indeed would have us *wise in good, but fools in evil*; but those are wise to do wickedly, and know not how to do well. And seeing the Eloquent *Greek* Poet thinks the man good for nothing that is neither wise himself, nor will follow the good counsel of another; What Class must you reckon those in, who tho' they be most shamefully foolish, yet cease not to rally and

deter others that have a mind to grow wiſe again? But ſhall not ſuch Scoffers be derided? *He that dwells in Heaven ſhall mock at them, and the Lord ſhall have them in deriſion.* And again in the Book of *Wiſdom*, *They ſhall ſee him, and deſpiſe him, but God ſhall laugh them to ſcorn.* To be derided by wicked men, is in effect to be praiſed; however, I am ſure 'tis Religious to imitate Chriſt and his Apoſtles, and moſt dreadful to be derided by God. *I alſo*, ſaith *Wiſdom, will laugh at your deſtruction, and mock when your fear cometh*, Wiſd. 5. When you ſhall awake too late and ſay, *Theſe are they whom we had ſometimes in deriſion, and a proverb of reproach; we fools accounted their lives madneſs, and their end to be without honour.* Indeed that Wiſdom which is carnal, and, as St. *James* ſaith, *devilliſh, and at enmity with God*, hath its end in deſtruction; for it is always attended with a pernicious pride; that pride with a blindneſs of mind; this blindneſs with the tyranny of the affections; the tyranny of the affections, with an univerſal conjunction of vices, and a licentiouſneſs of committing any thing; this licentiouſneſs is followed with a cuſtom of ſinning; cuſtom, with an unhappy ſtupidity of mind, (whence they want even all ſence of ſin) and whilſt they lye in that ſtupidity, the death of the Body ſeizes them, and this immediately is followed with the ſecond death.

Thus you ſee how the wiſdom of the World is the mother of the greateſt miſery.

But

But of Christ's Wisdom, which the World thinks foolishness, we thus read, *Wisd.* 7. 11. *All good things together came to me with her, and innumerable riches in her hands; and I rejoyced in them, because wisdom goeth before them, and I knew not that she was the mother of them all*; For she is always accompanied with Modesty and Meekness; Meekness renders us capable of the Divine Spirit, (for he rejoyceth to rest upon the humble and meek) and this Spirit hath no sooner breathed into our mind his sevenfold Gifts, but a plentiful harvest of all Virtues shoots forth, together with all those blessed fruits, the chief whereof is that hidden secret, JOY, the Peace of Innocence; a Joy known only to those that feel it, that neither vanisheth with the delights of the World, nor can be taken away like them, but multiplies into Eternal Pleasures.

This, Brother; you should both beg of God (according to St. *James's* advice) with most fervent Prayers, and according to the Wise mans counsel, dig for her as for treasures of Gold in the veins of the Holy Scripture: But think likewise, that the highest pitch of this Wisdom, is to know your self. A Saying believed by the Ancients to be delivered from Heaven, and so mightily approved by great men, that they were of opinion the whole force of Wisdom was briefly included in it; and it cannot but be of great moment with us, since it does agree with our Sacred Writings.

That

That Myſtical Lover in the *Canticles* threatens her Spouſe, and bids her go forth, unleſs ſhe knew her ſelf: *If thou knoweſt not thy ſelf, O thou faireſt amongſt women, go thy way forth by the footſteps of the flock*, Cant. 1 8. Nor let any Man raſhly arrogate to himſelf ſo great a thing, as to believe that he is ſufficiently known unto himſelf. I queſtion whether any one fully knows his Body, much leſs the habit of his Mind. St. *Paul*, who had the happineſs to learn the myſteries even of the third Heaven, yet durſt not judge *Himſelf*, as he would have done, no doubt, if he had ſufficiently known himſelf.

Now, if he who was ſo Spiritual, who judged all things, and is judged of none, was not evidently known to himſelf, why ſhould we who are carnal, be confident? Moreover, he ſeems to be an inſignificant Soldier, that neither knows his own ſtrength, nor his Enemies forces; now here Man wageth war, not with Man, but with himſelf, and ſo an hoſtile Army ſprings forth out of our very Bowels, as the Poets ſtory of the Earth-born Brethren; and a Friend ſo little differing from an Enemy, we are in great danger (if we be not cautious) of defending an Enemy inſtead of a Friend; and of wounding a Friend inſtead of an Enemy.

The renowned Captain *Joſhua* doubted even of an Angel of light, ſaying, *Art thou for us, or for our adverſaries*? Therefore, becauſe you have undertaken a war againſt your ſelf, and

and the chiefeſt hope of victory is placed in knowing your ſelf very well, I will draw your Picture, and ſet it before you, that you may throughly ſee and know what you are.

Of the Outward and Inward Man.

MAN therefore is a prodigious kind of Creature, made up of two or three very different parts: Of a Soul, that is as it were a certain Deity; and of a Body like a brute Beaſt: Now as to the latter we are ſo far from excelling the reſt of living creatures, that we are inferior to them in almoſt all its qualities; but as to the Soul, we are ſo much capable of Divinity, as to excel even the nature of Angels, and to become one with God. If you had not been cloathed with a Body, you were a Deity; if a Soul had not been infuſed into that, you were a Beaſt.

Theſe two natures ſo different from one another, the Great Creator united in a bleſſed harmony; but the Serpent, that enemy of Peace, unhappily broke the concord. So that now they can neither be ſeparated without the outmoſt torment; nor dwell together without a continual war. Each mutually embraceth its Enemy, and may ſay like the Poets Lover. *I neither can without, nor with you live*: with ſuch a perplext ſedition do they mutiny againſt one another, as if they

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that are one, were directly oppoſites. For the Body, as it is it ſelf viſible, is delighted with viſible things; as it is mortal, only purſues thoſe that are ſo; and as it is heavy, ſinks downwards; whilſt the Soul on the contrary, mindful of its heavenly birth, tends upwards with all its power, and deſpiſeth thoſe things that are ſeen; for knowing them to be frail and fading, it ſeeks thoſe that truly are, and are Eternal: Being immortal, it loves ſuch things as are Immortal; being heavenly, ſuch as are heavenly; and thus it would always be taken with its like, if it had not been ſo deeply immerſed in the filthineſs of the body, and drunk with the contagious poyſon degenerated from its native greatneſs. We muſt not think that the fabulous *Prometheus* implanted in them this diſcord by taking a part from every living creature, and mixing it with our Soul; or that it was an appendage of our primitive condition; no, 'twas Sin that firſt depraved the happy temper, and ſowed the poyſon of diſſention betwixt the two Friends; for before this, the Mind eaſily commanded the Body, and the Body willingly obeyed the Mind: But now the whole order is changed, the Affections ſtrive for the dominion over Reaſon, and ſhe is forced to yield to their imperious ſway. Wherefore you may not abſurdly compare the Breaſt of Man to a ſeditious Commonwealth, which becauſe it conſiſts of divers kinds of men, muſt needs be haraſſed with fre-

frequent tumults and factions, by reason of the difference of Affections, unless the Government be in the hands of one, and he likewise command nothing but what makes for the publick good. Wherefore it is necessary, that he that hath the most Wisdom should have the greatest power therein; and he that hath the least, should obey. Now there is nothing more madly sottish than the populacy, and therefore they ought to yield obedience to Authority, but to have none themselves. Those that are Nobles and Senators are to be heard indeed in Counsel, yet so, as that the whole power of Decreeing should be in the King alone, who ought sometimes to be advised; but must never be compelled or prescribed to. Moreover, the King himself obeys none but the Law, and the Law answers to the Idea of Honesty. But if the unruly vulgar, and the mutinous dregs of the people, prepostrously contend to be above the Senators, or the Nobility neglect the Kings command, there arises a dangerous sedition in our Commonwealth, and unless the Divine Dictator help, every thing tends to the utmost ruine.

In Man, Reason bears the office of a King; by the Nobility you may understand some Affections that are indeed corporeal, but not brutish; such are natural Reverence towards Parents, Love towards our Brethren, Kindness towards our Friends, Pity towards the Afflicted, fear of Infamy, the desire of a good

good Reputation, and the like; but those motions of the Mind which very much disagree from the Decrees of Reason, and stoop to the lowness of Beasts, you must reckon to be as it were the basest sort of the people; such are Luxury, Lust, Envy, and the like diseases of the Mind, which are all of them like villainous slaves, to be kept in close Prison, that if possible they may perform their task prescribed them by their Lord; if not, that they may at least be kept from doing any harm.

This the divine *Plato* well understood, and therefore in his *Timæus* he tells you, That the Sons of the Gods have after their own similitude made a twofold kind of Soul in Man, one Divine and Immortal, the other as it were mortal and obnoxious to various disorders, the chief whereof is Pleasure, the Root of Evil (as he calls it); the next Pain, the clog and hindrance of all good; then Fear, and bold Rashness, those mad Counsellors, joyn'd with implacable Anger: Besides these, a flattering Hope, and an irrational Sense, and an ungovernable Love. Thus far *Plato*, who was not ignorant that the happiness of Life consists in restraining those disorders; for he writes in the same Dialogue, That those who have overcome them, will live righteously, but unrighteously they that are conquered by them. And therefore he placeth the Divine Soul, that is Reason, like a King, in the Brain (as it were in the chief Pa-

Palace of the City) to wit, the highest part of the Body, and the nearest Heaven, and also the least of all brutish, because it is neither loaded with thick bones and sinews, nor with flesh, but admirably well both inwardly and outwardly guarded with the senses; so that there cannot arise the least tumult in the Commonwealth, but these Spies immediately give him intelligence. But the parts of the mortal Soul, that is, the Affections, he hath placed nearer or further off, just as they are either obedient or refractory to Reason; for the space betwixt the Neck and the Diaphragma, he appointeth for that part of the Soul which participates of Courage and Anger, an Affection indeed prone to be seditious, and so to be straitly curb'd; but not altogether bruitish; and therefore he placeth it in the middle, between the highest and the lowest, left by being too near, it should disturb the peace of the King; or mixing with the multitude, should be infected with their poyson, and conspire against him: But the concupiscible faculty which is imployed in Meats and Drinks, and the shameful Acts of Nature, he hath removed far from the Royal seat, into the Liver and the lower part of the Belly, that there it might range at freedom, like a wild and untamed creature, because it often raises most violent tumults, and will not attend to the commands of the Governour. How Bestial and Rebellious this is, even that part of the Body wherein it chiefly exerciseth its

its tyranny, may inſtruct you; there being no member that more frequently rebels againſt the King, who oftentimes in vain oppoſeth its impure diſorders. Thus you ſee, that this creature Man is in his upper parts Divine, and beſtial all below: But the Divine Counſellor that preſideth in his Royal ſeat, remembring his birth, thinks nothing that is baſe or ſordid.

In his hand, as *Homer* fancies, he holds an Ivory Scepter, becauſe he commands nothing but what is juſt; upon the top thereof ſits an Eagle, becauſe flying always towards Heaven he looks down upon earthly things with Eagles eyes; and laſtly, a Golden Crown adorns his head; for Gold in the Myſtick writing commonly ſignifies Wiſdom, and the Circle denotes that Wiſdom abſolutely perfect.

Theſe are the proper excellencies of Kings, Firſt, That they be very wiſe, leſt they ſhould offend through ignorance; then, That they ſhould will nothing but what is juſt, leſt they ſhould corruptly do any thing againſt the judgment of the Mind; and he that wanteth either of theſe, ſo far think him not ſo much a King as a Robber.

Of the Variety of Affections.

BUT our King, becauſe of the Eternal Law by God Engraved upon him, tho he may be overcome, yet cannot be corrupted, ſo as not to ſhew his Diſpleaſure, nor cry out againſt the Oppreſſion: And if the reſt of the People would obey him, he would never commit any thing either pernicious, or to be repented of, and all would be govern'd with the greateſt Moderation and Tranquility. The Stoicks and Peripateticks, tho they differ in their Opinions concerning the Affections, yet both agree in this, that Reaſon, not Paſſion, muſt be our rule of Life. But the firſt teach you, that having uſed the Affections, which are immediately raiſed by the Senſes, as Handmaids to the Judgment, you are altogether to relinquiſh them as ſoon as you have arrived to the true knowledg of the difference betwixt what you are to deſire, and avoid; for then they tell you, they are ſo far from being uſeful, that they are pernicious to Wiſdom; and for this reaſon they will have their perfect Wiſe Man to be free from all ſuch motions and diſeaſes of the mind, and ſcarce allow him thoſe firſt more gentile Impreſſions, that Anticipate Reaſon, and which they call Phantaſies. But the Peripateticks teach, That theſe Affections are not wholly

wholly to be Extirpated, but to be Reſtrain'd, as things that may be of ſome uſe; becauſe they think them Implanted in us by Nature, as Spurs and Incitements to Virtue; as Anger to Courage, Emulation to Induſtry, and ſo of the reſt. Yet *Socrates* in *Plato*'s *Phædo*, thinking that Philoſophy is nothing elſe but a continual Meditation upon Death, that is, that the mind ſhould abſtract it ſelf as much as may be from Corporeal and Senſible things, and turn to thoſe which are perceived by Reaſon, not the Senſes, ſeems to be of the Stoicks Opinion. However your firſt ſtep muſt be to know all the Affections of the mind; then, that there are none of them ſo violent, but that they may either be reſtrain'd by Reaſon, or changed into a Virtue. A thing the more to be obſerved, becauſe now a days you ſhall hear ſome ſay (and the peſtilent Opinion is very common) that they cannot help being Vicious; That they are forced and compelled to be ſo: Others on the contrary, that know not themſelves, follow ſuch motions for the dictates of Reaſon, and ſo call that a Zeal for God, which either Anger or Envy inſpires. Now as one Common-Wealth is more Factious than another; ſo is this man more Prone to Virtue than that; which difference proceeds not from a diverſity of Souls, but either from ſome Influence of the Heavenly Bodies, or from their Progenitors, or from Educaion, or from the very Habit and Temper of the Body. *Socrates*'s Fable

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of good and bad Coachmen and Horſes, is no old Wives ſtory in the moral; for you ſee ſome naturally of ſo ductile a Diſpoſition, ſo tractable and eaſy, that they are without any pains train'd up to Virtue, and run faſter than you can drive them. Others have a Rebellious Body, like an unruly and ungovernable Horſe, which the ſweating Rider can ſcarce break with Whip and Spur. If you chance to have ſuch a one, do not preſently be Diſheartned, rather ſtrive the more earneſtly, conſidering that your way to Virtue is not ſhut up, but that a more plentiful occaſion is offered you to exerciſe it. But if you are endow'd with a good underſtanding, you muſt not immediately think you are better than another, but more happy; yet ſo, that this happineſs lays a greater obligation on you to be good: Tho who is there Bleſſed with ſuch an excellent Diſpoſition, as not to meet with very many things which he muſt ſtrive and wreſtle with? Therefore whereſoever the King perceives the greateſt Tumult is like to be, there he ought to be moſt Vigilant. There are ſome Vices almoſt National, for ſo they ſay, that Treachery is familiar to ſome Countries, Luxury and Luſt to others: Some follow the Complexion of the Body, as Uxoriouſneſs, and the Love of Pleaſures do the Sanguine; Anger and Cruelty and bitter words the Cholerick; Idleneſs and Sloath the Phlegmatick; Envy, Moroſeneſs and Sorrow the Melancholick; ſome Diminiſh or grow ſtronger

ſtronger, juſt as the Age of a Man is. Luſt, Profuſeneſs, and raſh Indiſcretion, prevail in Youth; Covetouſneſs and peeviſh Humour in Old Age; and there are ſome which ſeem Natural to the Sex, as Fierceneſs to men; Vanity and the deſire of revenge to Women; in the mean time, Nature, as if ſhe meant to be equal, often compenſates the diſeaſe of the mind, with ſome other Excellency: For ſo you ſhall ſee this man too prone to Pleaſure, but he is not paſſionate or envious: Another of unſtain'd Chaſtity, but he is apt to be proud, or angry, and covetous. There are not wanting ſome who are tempted with monſtrous and fatal ſins, as Theft, Sacriledg and Murder, which we muſt reſiſt with all our power, and oppoſe a wall of Braſs as it were, a ſtrong ſteady Reſolution againſt their Batteries. On the other ſide, there are ſome Affections bordering ſo near upon Virtues, that we are in no little danger, leſt we ſhould be deceived by their uncertain difference, and theſe are to be corrected, and Wiſely turned into the Neighbouring Vertues. For example, is there a man of a hot temper? Let him curb his mind, and he will become more chearful, raiſed, and Innocently free: Is another a little too niggardly? Let him uſe reaſon, and he will be only frugal: So he that is apt to flatter, will become courteous and civil; he that is too obſtinate, will be conſtant; he that is too moroſe, will be ſevere; and ſo of other leſs diſ-

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eaſes of the mind. And after the ſame manner we muſt take heed that we do not palliate the Vice of Nature with the Name of Virtue, calling Moroſeneſs, Gravity; Churliſhneſs, Severity; Envy, Zeal; Sordidneſs, Frugality; Flattery, Civility; or a ſcurrilous Humour, Pleaſantneſs in Converſation. This then is the only way to Bleſſedneſs; firſt, to know your ſelf; and then that you do not any thing according to the Affections, but all according to the Judgment of Reaſon, which alſo muſt be ſound and wiſe, that is, it muſt only have regard to Honeſty and Goodneſs. But you will ſay theſe inſtructions are very hard: Moſt certainly they are, but that Ancient ſaying in *Plato* is no leſs true; *Thoſe things which are Excellent, are always difficult.* There is not in the world any greater Courage than to overcome ones ſelf; but then there is no greater reward than Bleſſedneſs. St. *Hierom* (as in every thing elſe) ſpeaks admirably well to this purpoſe. Nothing is more Happy than a Chriſtian, to whom the Kingdom of Heaven is promis'd; nothing more painful, for he is every day in danger of his Life; nothing ſtronger, for he Conquers the Devil; nothing weaker, for he is overcome by the Fleſh. If you weigh your own ſtrength, nothing is more difficult than to ſubdue the Fleſh to the Spirit; if you reſpect God your helper, nothing is more eaſy. Do you only with great Courage take up a Reſolution of a perfect Life, and purſue it

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thus begun; never did the mind of man vehemently reſolve any thing, which it did not Effect. 'Tis the greateſt part of Chriſtianity, heartily to deſire to become a Chriſtian. That which ſeems invincible at the Entrance, will become leſs difficult with ſucceſs, eaſy with uſe, and at laſt pleaſant with cuſtome. 'Tis a known ſaying of *Heſiods*, *That the path of virtue is rough and hard at the beginning, but when you have once crept up to the top of the hill, the ſweeteſt eaſe and peace attends you.* There is no Beaſt ſo wild, but Human Diligence can make it gentle; and ſhall there be no way to tame your mind, that can ſubdue all other things? Can you for ſome years be temperate, and chaſt for the Health of your Body, becauſe your Phyſician, a man only, does preſcribe it; and can you not for a few Months rule your Affections, that you may afterwards lead your whole Life in peace, when God your Creatour doth Command it? Will you do every thing that lies in your power to free your Body from a Diſeaſe? And will you not do what mere Heathens have done, to free your Body and Soul from Eternal Death?

Of the Inward Man, and of the two parts of Man, according to the Holy Scriptures.

INdeed I blush for Christians, the greatest part whereof, like dumb Beasts, serve their Affections, and are so unexperienced in this Warfare, that they know not the difference betwixt reason and the passions: They think man to be nothing, but what they see and feel; nay, that nothing hath a being unless it fall under the Senses; when indeed nothing less exists than that which does so. Whatever they passionately desire, that they think good; even a certain and experienced Servitude they call peace, whilst the captive Reason blindly follows whithersoever the Affections call. This is the miserable peace which Christ the Author of true Peace, who hath made both one, came to take away by raising a blessed War betwixt the Father and the Son, betwixt the Husband and the Wife, betwixt those things which an evil agreement hath unhappily reconcil'd. But here the Authority of Philosophers is of no weight, unless they teach the same things, tho not in the same words with the Holy Scriptures; what the Philosophers call *Reason*, that St. *Paul* calls one while *the Spirit*, another while the *Inner*

man, and the *Law of the Mind*; what they call the *Affections*, that he calls the *Flesh*, *the Body*, *the outward Man*, and *the Law of the Members*. *Walk*, saith he, *in the Spirit*, *and you shall not fulfil the lusts of the flesh*; *for the flesh lusteth against the Spirit*, *and the Spirit against the Flesh*; *so that you cannot do what you would*. And elsewhere, *if you live after the flesh ye shall die*, *but if ye through the spirit do mortifie the deeds of the body*, *ye shall live*; a change wonderful indeed, to seek for Peace in War, and War in Peace; for Life in Death, and Death in Life; for Freedom in Servitude, and Servitude in Freedom. For in another place he Writes, *I chastise my body*, *and bring it into subjection*. Now see the liberty, *if you be led by the spirit*, *ye are not under the law*; and *ye have not received the spirit of Bondage again to fear*, *but ye have received the spirit of Adoption*, *whereby we cry Abba Father*: And again, *I see another law in my members warring against the law of my mind*, *and bringing me into Captivity to the Law of sin*, *which is in my Members*. And in the same Author also you read of *the outward Man*, *which is corrupt*, and the *inner man*, *which is renewed from day to day*. *Plato* makes two Souls to be in one Man; St. *Paul* makes two Men in every one; so united, that neither can be without the other in Heaven or in Hell; and yet so divided, that the Death of the one is the Life of the other. To this purpose, if I mistake not,

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is that which he writes to the *Corinthians*, *The first man Adam was made a living Soul, the last Adam a quickening Spirit: Howbeit that was not first, which was spiritual, but that which is natural, and afterward that which is Spiritual. The first man is of the earth earthly, the second man is the Lord from Heaven.* And that it might be more Evident, that these words belong not only to Christ, and *Adam*, but also to us all; he subjoyns, *as are the earthly, such are they also that are earthly; and as is the Heavenly, such are also they which are Heavenly; and as we have born the Image of the earthly, we shall also bear the Image of the Heavenly: Now this I say, Brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption.* You see plainly, that what he elsewhere calls the *Flesh*, and the *outward man which is corrupt*, he here calls the *Earthly Adam*. And this is that *Body of Death*, with which St. *Paul* being loaded, crys out, *wretched man that I am! who shall deliver me from the Body of this Dath?* Further, when he is in another place Discoursing of the most different Fruits of the Flesh and the Spirit, he tells you, that *he that soweth in the flesh, shall of the flesh reap corruption; but he that soweth in the spirit, shall of the spirit reap Eternal Life.* This therefore is the quarrel of the two Twins *Jacob* and *Esau*, who struggled in the Womb before they were born, *Gen.* 25. 22. *Esau* indeed came out the first but

Jacob prevented him in the Bleſſing; for that which is Carnal is firſt, but that which is Spiritual is more Excellent. One was rough and hairy, the other ſmooth: One was a Turbulent Hunter, and a man of the Field, the other lived quietly in Tents: And the firſt when he was Faint with Hunger, ſold his Birth-right; whilſt allured with the cheap earneſt of Pleaſure, he fell from his native Liberty into the Bondage of ſin. And the other procured by the Favour of Grace, what by Law was not his due. Betwixt theſe Brethren, tho Twins of the ſame Womb, there never is a perfect agreement: For *Eſau* hateth *Jacob*, and tho *Jacob* does not return the hatred. yet he always avoids, and is jealous of *Eſau*, and will not truſt himſelf with him. In like manner do you ſuſpect whatſoever your Affections perſwade you to, becauſe the Author is treacherous and deceitful; only *Jacob* ſaw God, and *Eſau* like a Bloody Man lived by the Sword. In fine; when their Mother *Rebecca* enquired of the Lord, He Anſwered her, *the elder ſhall ſerve the younger*: But the Father added, *thou ſhalt ſerve thy brother, and it ſhall come to paſs when thou ſhalt have the dominion, that thou ſhalt break his yoak from off thy neck.* The Lord Propheſied of the *Godly*; the Father, of the *Reprobate*; the firſt ſhows what ought to be done by all, the other foretels what the moſt will do. St. *Paul* would have the *Wife ſubject to her Husband*, for *better is the iniquity*

guity of a man, than the kindness of a woman. The Carnal Affections are our *Eve*, whose Eyes that subtil Serpent daily sollicites: And she being debauched, goes on to tempt the Man also, to partake of the forbidden Fruit. But of the new Woman, that is, she that is Obedient to her Husband, you thus Read, *I will put Enmity between thee* (viz. the Serpent) *and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* The Snake is thrown upon the Breast; but the Death of Christ broke his strength, and he now only lies in wait to bite at the Heel; for (thank God) the Woman, as it were turning *Virago*, doth boldly bruse his Venomous Head; grace is increas'd, and the tyranny of the Flesh diminished. When *Sarah*'s Name was lessen'd, being chang'd by God, *Abraham*'s increas'd, and she no longer call'd him Husband, but Lord; nor did she bear a Son till it had ceased to be with her after the manner of Women, *Gen.* 18. 11. and then being old and well stricken in years, she brought forth unto her Lord, *Isaac*, *i. e.* Joy. As soon as the Affections grow old and decay'd in man, then at last arises that blessed peace of Innocence and security of mind, like a continual Feast.

Again, as the Father did not Indulge his Wife, so he was jealous of some fraud in the Children, *Isaac* and *Ishmael*; at that Age the Son of the Free Woman could not agree with the Son of the Bond Woman, whilst

the heat of youth is yet boiling, *Ishmael* must be remov'd out of sight, lest with flatteries he allure the Child *Isaac* into an imitation of his manners. *Abraham* was now grown old, *Sarah* well-stricken in years, *Isaac* already Born, yet he still distrusts, if the Divine Oracle approves not his Wives Advice: He is not secure of the Woman, till the Lord tells him, *In all that Sarah hath said unto thee, hearken unto her voice.* Gen. 21. 12. How blessed is their Old Age in whom the Earthly Man is so much Dead, that he gives the Spirit no trouble! which whether it be ever intirely granted to any man in this Life, I will not affirm, perhaps it is not expedient that it should: For even to St. *Paul* was there given *a thorn in the flesh, the Angel of Satan to buffet him,* 2 Cor. 12. 19. And after he had three times Pray'd unto the Lord to take it from him, he was only told, *my grace is sufficient for thee, for my strength is made perfect in weakness.* A strange kind of Remedy! St. *Paul* is tempted with Pride, lest he should be exalted above measure: And he is compell'd to be weak, that he might be made strong in Christ; for he carried the Treasure of Heavenly Revelations in an Earthen Vessel, that he might not Glory of himself, but of the Power of God. Which example doth likewise instruct us in many things. First, That when we are tempted with Sins, we must implore the Divine Assistance with Repeated Prayers. Secondly,

That

That temptations are sometimes not only not dangerous to perfect men, but necessary for the preservation of their Virtues. Lastly, That when all the rest are subdued, the sin of Pride and vain glory is still lying in Ambush, even in the midst of Virtues; and that this is like the *Hydra* of *Hercules*, a long liv'd Monster, that from every wound receives a new Life, which when you have taken all the pains imaginable, you can scarce at last destroy; but diligent Labour overcometh all things. In the mean time when your mind rageth with violent passions, use all the ways you can invent to bind that *Proteus* with strong Cords, press him while he transforms himself into every shape, into Fire or Water, or Savage Beasts, till he return at last into his Natural Shape. For what is so much a *Proteus*, as the desires and affections of Fools; with which, while they one while drag them into Beastly Lusts, another while into Savage Anger; to day into Poysonous Envy, to morrow into other monsters of Vices, the Learned Poet's saying may excellently well agree.

Of various kinds he takes the differing shapes,
Now as a Boar, now as a Tyger scapes.
Now like a Serpent rears his scaly Breast,
Now like a Lyon, now in flames he's dress.

But here remember what follows. ——

The more new forms and shapes you see him take,
The Bands that hold him fast, still straiter make.

But to leave the Fables of Poets; Constantly pursue your Wrestling, like the Holy Patriarch *Jacob*, till the Divine help dawn upon you; and say, I will not let thee go except thou bless me; it will be worth your while to hear what reward the stout Wrestler obtain'd for his Valour. First, He blessed him there in the same place; for after a man has overcome a temptation, he hath always given him some particular earnest of the Divine Grace, whereby he becomes much more fortified against the future Assaults of the Enemy. Then he touched the hollow of the Conquerors thigh, and the sinew shrank, and he began to halt upon one Leg. God by the Mouth of a Prophet curs'd those that halt on both Feet, *i. e.* those who would be in the Flesh, and please God at once; and whilst they unhappily endeavour to do both, are lame and defective in both. But happy are they in whom the affections of the flesh are so mortified with the touch of Gods Hand, that they chiefly lean upon the right Foot, *i. e.* the Spirit. Lastly, His Name was changed, for he was no longer called *Jacob*, but *Israel*; no more a Wrestler, but one at ease and quiet; when you have Chastised your Flesh, and Crucified it with its Vices and Lusts, not one daring to Mutiny, then will you be blest with peace and quietness, so as that you may be at leisure to taste and see how Gracious the Lord is. For thus *Israel* signifies; he is not seen indeed in the Fire, or

in

in the ſtrong wind, and the tumults of temptations: but if you perſevere, the ſtill ſmall voice of Spiritual Conſolation will come after the tempeſt of the Devil: As ſoon as that gently breathes, then lift up the eyes of your mind, and you ſhall become *Iſrael*, and ſhall ſay with him, *I have ſeen God face to face, and my life is preſerved*; You ſhall ſee him who ſaid, *No fleſh ſhall ſee me.* Put off your ſelf; if you be Fleſh, you canuot ſee the Lord; if you ſee him not, your Soul cannot be ſaved: Therefore take care that you be a Spirit.

Of the Three parts of Man, the Spirit, the Soul, and the Body.

THis that I have already ſaid, is abundantly ſufficient; but that you may yet more clearly know and ſee your ſelf, I will briefly give you an account of the diviſion which *Origen* makes of Man; for he, following St. *Paul*, makes Three parts of him, the Spirit, the Soul, and the Body: All which the Apoſtle joyns together in his Epiſtle to the *Theſſalonians*, *Ep.* 5. 23. *I pray God*, ſaith he, *your whole ſpirit, and ſoul, and body, be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* But *Eſaias* leaving out the laſt, only mentions the other two; *My ſoul*, ſaith he, *ſhall deſire thee in*

the night season, and my spirit shall watch for thee in the morning. The Prophet *Daniel* also, *O ye spirits, and souls of just men, praise ye the Lord.* From which places he did not absurdly gather, that there were three parts in man; The Body, or the Flesh, the lowest part of us, upon which the old Serpent inscrib'd the Law of Sin by original guilt; and whereby we are prone to wickedness, and bound captive to the Devil. Secondly, the Spirit, wherein we resemble the Divine Nature, and upon which the good Creator ingraved with his finger, that is, with his Spirit, that Eternal Law of Honesty, according to the Archetype of his own mind, *By this we are united to God, and made one with him.* In the third place, the Soul seated in the middle betwixt the other two, and capable of sensation, and natural motions; this, as in a factious Commonwealth, must needs side with one of the two parties; she is by both sollicited, and may chuse to which she will incline; if renouncing the Flesh, she come over to the Spirit, she her self also will be spiritual; but if she abandon her self to the lust of the Flesh, she too will degenerate into Flesh. For so St. *Paul* thought, writing to the *Corinthians*, 1 Epist. 6. 16. *What? know ye not that he who is joyned to an Harlot is one body? but he that is joyned to the Lord is one spirit.* Here he calls the carnal part of Man, an Harlot. This is the strange and flattering Woman whom you read of in *Prov.* 2.

To deliver thee from the strange woman, even from the stranger, who flattereth with her words, who forsaketh the guide of her youth, and forgetteth the covenant of her God; for her house inclineth unto death, and her paths unto the dead; none that go in unto her, return again, neither take they hold of the paths of life. And in Chap. 6. *To keep thee from the evil woman, from the flattery of the tongue of the strange woman: Lust not after her beauty in thine heart, neither let her take thee with her eye-lids; for by means of a whorish woman, a man is brought to a piece of bread, and the adulterous will hunt for the precious life.* When he makes mention of the strange Woman, the Heart, and the Life or Soul, does he not expressly name the three parts of Man? Again, in Chap. 9. *A foolish woman is clamorous, she is simple, and knoweth nothing. She sitteth at the door of her house on a seat, in the high places of the city, to call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith unto him, Stolen waters are sweet; and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and that her guests are in the depths of hell. For whosoever shall joyn himself to her, shall go down into hell, and he that passeth by her shall be saved.* Now pray, with what colours could either the allurements of the poyson'd Body, solliciting the Soul to sin, or the impiety of its resisting,

or the unhappy event of its overcoming the Spirit, be expreſſed more to the Life? Therefore the Spirit makes us Gods, the Fleſh Beaſts; the Soul, Men. The Spirit makes us Holy, the Fleſh Impious; the Soul neither. The Spirit ſeeks for Heavenly, the Fleſh Pleaſant, and the Soul Neceſſary things. The Spirit raiſeth us to Heaven, the Fleſh ſinks us down to Hell; and to the Soul neither good nor bad is imputed. Whatſoever is carnal is ſinful, whatſoever is ſpiritual is perfect; whatſoever is animal is indifferent, and of a middle nature.

If you pleaſe, I will try to ſhew you the difference of theſe parts yet more plainly: You Reverence your Parents, Love your Brother, your Children, and your Friends; well, but the doing of theſe things is not ſo much a Virtue, as not doing of them is a Sin: For why ſhould not a Chriſtian do, what even the Gentiles, nay, the Beaſts do by the inſtinct of Nature? Now that which is natural, is not to be imputed for a Virtue. But you are fallen into this conditiou, that either you muſt contemn the Reverence due to your Father, and overcome your Love to your Brother, and Children, and throw off your kindneſs to your Friend, or elſe you muſt offend your God; And which will you do? Here the Soul ſtands neuter: To this the Spirit ſollicites, to that the fleſh; The Spirit tells you, that God is to be preferred before your Father; that you owe all that you are

or have to him, and derive only your Body from your Parents. On the other side the Flesh suggests, If you do not obey your Father, he will disinherit you, and the World will brand you with impiety: Consult your Estate, consult your Fame, either God sees not, or connives at it; or certainly will be easily appeased. Now the Soul is all this while in doubt, and wavering; but which side soever she turns to, she will become the same with that to which she does adhere; if she despise the Spirit, she becomes Flesh, and is one Body with the Harlot; but if with contempt of the Flesh, she aspires to the Spirit, then she is transform'd into that.

After this manner you must use frequently and strictly to examine your self; For 'tis a great mistake of men, who often think that to be absolute Piety, which indeed is Nature: some Affections in show more specious, and as it were masked with the appearance of Virtues, often impose upon the unwary. Thus a Judge rages against the guilty Criminal, and thinks himself severe, and uncorrupt: But let us, if you will, examine him; Does he in this indulge his temper, and serve only a Rigour genuine and natural to him? Does he do it without any trouble, perhaps with some pleasure of mind, tho so as not to deviate from the Office of a Judge? Let him not be so mightily pleased with himself, he hath done nothing but what is indifferent. Does he abuse the Law for some private hatred

tred, or to ſatisfie his own Luſt? than what he doth is Carnal, and he committeth Murder; But if he be affected with ſorrow becauſe he is forc'd to deſtroy him whom he had rather have ſaved and amended; if he pronounce the Sentence with ſuch a tender ſenſe of mind, as a Father commands his deareſt Son to be Burnt, or Beheaded, then what he does is Spiritual. Many are through a propenſion of Nature, or propriety of a Diſpoſition, pleaſed with, or averſe to many things; ſo ſome are not at all inclined to incontinence, but let him not hence arrogate the name of Virtue to that which is indifferent; for not to want, but to overcome a Luſt is a Virtue.

Another is pleaſed to Faſt, to be often at his Devotions, frequent at Church, and daily ſay over a great many *Pſalms*; very well; but meaſure what he does by this Rule, If in all this he reſpects his Fame, or Intereſt, he ſavours of the Fleſh, not of the Spirit; if he only indulges his natural temper (for he does what is pleaſant to his mind) he has more reaſon to fear, than to be pleaſed with himſelf: for this is the danger; you Pray, and judge him that prayeth not; Faſt, and condemn him that Eateth; Whatever you do that another does not, you think your ſelf ſo much better than him; if ſo, take heed that your Faſt be not Carnal. Do you ſee your Neighbour in want, and in the mean time mutter over your Prayers to God, diſſembling

fembling your Brothers Poverty? Such Prayers will God refuse; For how shall he hear your Petitions, when you, who are a Man, stop your Ears against your Neighbours cry? To this add the following instance; Do you love your Wife only because she is so? This is no great matter, for so the Heathens do. Do you love her because she is a pleasure to you? Here your love is Carnal. But do you love her chiefly because in her you see the Image of Christ, Piety, Modesty, Sobriety, Chastity, and so love her not for her self, but for Christ, or rather Christ in her? Then your Love is Spiritual. But of these things, more in their proper place.

Some General Rules of True Christianity.

HAving thus opened the way, and, as it were, prepared matter to work upon, I will now hasten to the rest, lest that which I design for a Manual, should grow into a Volume: Therefore I will endeavour briefly to lay down some Rules, as it were, certain Arts of Combating, by the guide whereof, as by *Dedalus's* Clew, you may easily escape out of the Errors of the World, that inextricable Labyrinth, and arrive to the clear light of a Spiritual Life. No Discipline wanteth its Canons, and must only the way of living happily want the assistance of Precepts? No, there

there is an Art and Diſcipline of Virtue too, in which whoſoever are induſtriouſly exerciſed, the Spirit, that promoter of holy endeavours, will at laſt breathe upon them; but they who ſay, Depart from us, we will not have the knowledg of thy ways, theſe the Divine Mercy will reject, becauſe they have rejected Knowledg. Theſe Rules ſhall be taken partly from the Perſon of God, of the Devil, and of our ſelves; partly from the things themſelves, that is, Virtues and Vices, and their annexes; partly from the ſubject matter of good and evil; and they will chiefly be of uſe againſt three miſeries, the remains of Original ſin. For tho Baptiſm hath waſh'd off the ſtain, yet ſomething of the old diſeaſe is ſtill left in us, both to preſerve us humble, and to afford us matter of Virtue; theſe are, Blindneſs, the Fleſh, and Infirmity. Blindneſs, that miſt of Ignorance, obſcures the judgment of the Reaſon; for not only the ſin of our firſt Parents hath extreamly clouded that pureſt light of the Divine Countenance, which the Creator ſhed upon our Souls, but alſo corrupt Education, evil Company, perverſe Affections, the darkneſs of Vices, and the cuſtom of ſinning, have covered it with ſo much Ruſt, that there ſcarce appears any footſteps of the Law once engraved upon it with the Finger of God.

Therefore to return, Blindneſs is the cauſe that we commonly miſtake in the choice of things,

things, following the worſt inſtead of the beſt; and preferring things of leſs moment before thoſe of greater. The Fleſh tempts the Affections, ſo that altho we underſtand that which is good, yet we love the contrary. And Infirmity makes us, when we have once entered upon a virtuous courſe, to deſert it, either wearied with tediouſneſs, or overcome with temptations. The firſt obſtructs the Judgment, the ſecond depraves the Will; the third breaks the conſtancy of the Mind. So that your firſt buſineſs is to know how to diſtinguiſh what you ought to avoid, from what you ſhould deſire; and ſo the blindneſs muſt be taken away, that we be not deceived in the choice of things. Your next is to hate the known Evil, and to love the good; and here the Fleſh muſt be ſubdued, that we may not, againſt the judgment of the Mind, love pleaſant inſtead of wholeſome things. The third is to perſevere in what you have well begun; And therefore the Infirmity muſt be ſome way ſuſtained, that we deſert not the way of Virtue more ſhamefully, than if we had never entered into it. The Ignorance muſt be remedied, that you may ſee which way to go; the Fleſh muſt be tam'd, that when you know the way, you may not deviate into by-paths; the Weakneſs muſt be encouraged, that when you are entred into the way, you may neither ſtagger, nor ſtand ſtill, nor decline out of it; that when once you *have put your hand to the Plough*,

you

you may not look back, but rejoyce like a Gi-ant to run your course, always *reaching towards those things which are before, and forgetting those that are behind*, till you lay hold upon the prize, and the Crown promised to those that persevere. Therefore my design is to apply some Rules, the best I can, to these three Evils.

Against the Evil of Ignorance.

RULE I.

NOW because Faith is the only way to Christ, your first Rule must be, *That you entertain honourable thoughts of him, and of the Sacred Scriptures delivered by his Spirit; and that you do not only in word, or coldly, or doubtingly, as the generality of Christians do, but steadily, with your whole heart believe, that there is not one Iota contained in them which does not greatly concern your Everlasting Salvation.* Be not at all staggered, because you see the greatest part of men live so, as if Heaven and Hell were only old Wives Fables, mere Bugbears and Rattles, to fright, or amuse Children. Believing, make not too much haste; tho the whole World should rage, the Elements be chang'd, and the Angels rebel, yet Truth cannot lye: That must necessarily come to pass, which God

God hath foretold should do so. If you believe there is a God, you must needs believe him to be true. Therefore be fully perswaded, that none of these things, which you either hear with your Ears, see with your Eyes, or handle with your Hands, are so true, so certain and unquestionable, as those which you read in the Sacred Writings, which God from Heaven, that is, Truth it self, hath inspired, the Holy Prophets delivered, and the Blood of so many Martyrs attested. Those Writings, to which the unanimous consent of pious men hath for many Ages subscribed, which Christ in the flesh both delivered in his Discourses, and expressed in his Manners; which Miracles confirmed, and which the Devils confess, nay, and believe too, so as that they tremble. In a word, those Writings, which are so agreeable to natural equity, which are so consistent with themselves, and which affect, and move, and can transform the attentive Readers. If so many Arguments contend for these alone, What madness is it to be doubtful of Faith? By those things which are past, make a conjecture of what is to come. How great, how incredible things did the Prophets foretel of Christ? yet which of these was there that did not come to pass? Shall he that deceived not in these, deceive in any other? Did the Prophets say true, and shall Christ the Lord of Prophets be a Lyar? If with these and such like thoughts you frequently excite

excite the flame of your Faith, and earnestly beseech Almighty God to encrease your belief, I shall wonder if you can long be evil. For who is to that degree wicked, as not to leave off his Vices, when he is thorowly perswaded, that besides the pangs of a guilty Mind, tortures Eternal also are the purchase of his short-liv'd pleasures? And on the other side, that the hundredfold joy of a pure Conscience here, and at last Immortal Life, is the Eternal reward of the Pious for their light and temporary troubles.

RULE II.

THerefore let your first Rule be, not to doubt of the Divine Promises. The Second, *To enter upon the way of Virtue, not timorously, or doubtingly; but with a steady, firm Resolution, with all your heart, with a bold and heroick Mind, being ready to undergo the loss of Life and Fortune for Christ.* The Sluggard wills, and wills not; but the Kingdom of Heaven is not the Portion of the lazy Pretender; it must *suffer Violence, and the Violent take it by force.* Let not your Affections to your dearest Friends hinder, the Allurements of the World draw back, or Domestick cares delay your coming hither. The Chain of secular Affairs must be cut, since it cannot be unloos'd; you must so forsake *Egypt*, as never to long after the Fleshpots, the Leeks and Onyons: Nay, you must

quickly and at once leave *Sodom*; 'tis not lawful so much as to look back; the Woman did so, and she was turn'd into a Pillar of Salt. The Man has no time to stay in any place, but is commanded to hasten to the Mountain, if he would not perish: the Prophet loudly bids us run out of the midst of *Babylon*, the going out of *Egypt* is called a flight; we are commanded to flee out of *Babylon*, not to leave it with a slow and lingring pace. You see many with remiss Counsels preparing to leave their Vices, and putting it off from day to day: When I have freed my self, say they, from these cares, when I have dispatch'd this or that Affair: You fool, what if your Soul should be required of you this Night? Know you not that as one business creates, so one sin invites another? Why should you not do that to day, which the sooner you do, will be the more easy to be done? Elsewhere be considerative; here the greatest haste is the most useful. Do not sadly weigh and reckon how much you lose, being sure that Christ alone will abundantly avail for all. Only dare with all your Heart to trust him, to distrust your self, and boldly to throw your whole care on God; leave off to rely upon your self, and with full confidence cast your self upon him, and he will receive you: Set your thoughts upon the Lord, and he will Nourish you, so that you may sing with the Royal Prophet, *The Lord is my shepherd, therefore can I lack nothing*;

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he shall feed me in a green pasture, and lead me forth beside the waters of comfort; he shall convert my Soul. Be not divided betwixt the World and Christ; *you cannot serve two masters*, and *Christ hath no concord with* Belial; he cannot endure those that halt betwixt two; and spews them out that are *neither hot nor cold.* God is more than a Jealous lover of Souls, he will solely and intirely possess that which he hath purchased with his own Blood; nor will he admit a partnership with the Devil, whom he once overcame by his Death. There are only two ways, one, which by the obedience of the Affections, leadeth to Destruction; the other by the mortification of the Flesh, leadeth to Life. Why should you waveringly doubt? There is no third, you must tread one of these two, whether you will or no; and strive whosoever thou art, O Man, to go in the narrow way; few tread it indeed, but 'tis the same that Christ, and all that ever pleased God from the Creation of the World, have walked in. This truly is the Inevitable necessity of our decreeing God; you must needs be Crucified to the World with Christ, if you would Live with him.

Now why should we foolishly flatter, why should we impose upon our selves in a thing of so great moment? One says I am not a Clergyman, I am in the World, and cannot chuse but use it; another thinks, tho he be a

Priest,

Prieſt, yet I am not a Monk, let him look to it; nor does the Monk want an excuſe to flatter himſelf with; I am not, ſays he, of ſo ſtrict an Order, as this or the other; the third ſays, I am Young, Noble, Rich, a Courtier, and it may be a Prince, and what was ſaid to the Apoſtles, does not at all concern me. Wretch that you are! is it none of your concern, that you may live with Chriſt? If you be in the World, you are not in him: If you mean by the World the Heavens, the Earth, the Sea, and the common Air we Breathe, every body is in the World; but if by it you mean Ambition, Delights, Pleaſure, and Luſt; if you be thus in the World, aſſure your ſelf you are no Chriſtian. The Bleſſed Jeſus ſaid to all, that *whoſoever doth not take up his Croſs and follow him, is not worthy of him.* Does it nothing concern you to die to the fleſh with Chriſt? Then neither ſhall it be your Portion to live by his Spirit. Will you not be Crucified to the World? Then you ſhall not live with God? Are you unwilling to be buried with Chriſt? Then you muſt not hope for Reſurection to his Glory. Indeed the Humility, Poverty, Tribulation, Contempt, Labours, Agonies, and Sorrows of our Saviour, concern not you, if his Kingdom does not. But what greater Iniquity is there than to account the reward common to you with others, yet to throw all the pains by which it is to be obtain'd, upon a few? And what more Effeminate, than to be willing to

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reign with the Head, but not to ſuffer with it? Therefore, my Brother, do not conſider what others do, and flatter your ſelf in the Compariſon. To die to ſin, to die to Carnal deſires, to die to the World, is a thing moſt difficult, and known to very few, even of thoſe that pretend the greateſt ſtrictneſs in Religion; and yet this is the common profeſſion of all Chriſtians, to this you ſolemnly Swore in your Baptiſm, than which vow what could be more Sacred, or more Religious? We muſt all without Exception periſh or go this way, whether we be Kings upon the Throne, or Beggers upon the Dunghil. But if we cannot all arrive to a perfect Imitation of our Head, yet we muſt all endeavour by all means poſſible to do ſo; he has made a great progreſs in Chriſtianity, that with a reſolute mind hath decreed to become a Chriſtian.

RULE III.

BUT leſt the roughneſs of the way ſhall deter you from Vertue, which may ſeem hard and melancholly, both becauſe you muſt renounce all the glories of the World, and inceſſantly conflict with three moſt induſtrious Enemies, the Fleſh, the Devil, and the World; propoſe to your ſelf this third Rule, *That all the affrighting Phantaſms that meet you, like* Virgils Æneas *at the mouth of Hell, are after his example to be eſteem-*

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ed nothing. For if with contempt of the empty ſhadow, you look more narrowly into the thing it ſelf, you will find that the way of Chriſt, beſides that it alone can lead to bleſſedneſs, is the eaſieſt and moſt pleaſant of any other, all reſpect of its reward being laid aſide. For pray tell me what kind of Life would you chuſe in the World wherein you muſt not endure and undergo abundance of ſorrow? As to a Courtiers Life, who but the unexperienced knows not, that it is full of trouble? Bleſs me! how tedious and unworthy a ſervitude muſt you there endure? With how much ſollicitude muſt you ſeek for the Princes Favour? How much flattering court muſt you make to obtain their kindneſs, that can either advance or hurt you? How often muſt you maſk your troubled thoughts with a cheerful countenance, and diſſemble the injuries of the more powerful? And as to a Military Life, what ſort of evil is there, with which it is not repleniſhed? You your ſelf may the beſt judg of both, who have learned them to your own coſt. What does not the Merchant both do and ſuffer whilſt he runs from Poverty through Seas, and Rocks, and Fire? In a Married ſtate, how heavy is the burden of Domeſtick cares, what thoughtful anxieties do not they Experience that enter into it? In managing publick Offices, how much care and labour, and ſometimes danger is there? Wherever you caſt your Eyes, you meet

with a great crowd of Evils; the Life of Man is in it self obnoxious to a thousand sorrows common to the good and bad; they will all indeed work together for your good, if they find you in the way of Christ; if not, they must be endured with greater trouble, and with no Benefit. Think how many years toyl, and sweat, and tumult they suffer, that fight for the World. Secondly, for what fading trifles; and Lastly, with what an uncertain hope. Add to this, that they are so far from ever coming to an end of their miseries, that the longer they labour, the more troublesome it grows; and the period of so Anxious and Painful a Life, what is it but eternal Tortures? Come therefore and let us now compare this Life with the ways of Virtue, which soon cease to be rough and difficult, which after a little progress become easy, nay pleasant, and being accompanied with a well grounded certain hope, lead you to the greatest good. Is it not the last degree of madness to chuse rather to procure Eternal Death, than Life Immortal, when the labour of both is equal? Yet they are still more distracted, that with the greatest pains had rather go to endless sorrows, than with moderate labour to Eternal Rest. Add to this, that if the paths of Piety were more painful than those of the World, yet there the uneasiness of the labour is sweetned with the hope of their Reward; nor do they want the Unction from above that converts

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all the Gall and Wormwood into Honey: Here every care is big with care, and one sorrow brings forth another, no rest, nor Intermission: Without, is Affliction and Toyl, within is a more grievous Sickness, which even lenitives Exasperate. That this is true, the Heathen Poets were not ignorant, who shadow'd forth the Life of Impious men, by the punishments of *Tylyus*, *Ixion*, *Tantalus*, *Sisyphus*, and *Pentheus*; and they themselves confess it, tho too late, *Wisd.* 5. 7. *We wearied our selves in the way of wickedness and destruction, yea we have gone through deserts, where there was no way: But as for the way of the Lord we have not known it*: What is there more cruel and laborious than *Egyptian* Bondage? What sadder than a *Babylonish* Captivity? What more intollerable than the Yoak of *Pharoah* and *Nebuchadnezzar*? But Christ saith, *Take my yoke upon you, and you shall find rest unto your souls, for my yoke is easy, and my burden is light.* In a word, there is no Pleasure wanting where there is a peaceful Conscience. Every misery is present, where there are the tortures of a guilty mind. Now these things are more than certain; but if you will yet doubt, enquire of those who have at any time turn'd from out of *Babylon*, to the Lord, and at least believe their Experience, that there is nothing more turbulent and sad than Vice, nothing more easy and cheerful than Vertue. But come on now; say that the wages are e-

qual, equal the hardſhip alſo; yet how much more deſirable is it to Fight under the Banner of Chriſt, than under the Enſigns of the Devil? Should we not with all our power run from a Maſter that is not only the moſt diſhonourable, but alſo the moſt cruel, and deceitful Tyrant? That exacts ſo unjuſt a Task? That promiſeth ſuch little things which yet he often diſappoints the wretches of; or if he performs his word, he takes them away again when he will, ſo that the vexation of loſing does ſurpaſs the labour of acquiring them? The Merchant after he has expoſed his Reputation, his Life, his Soul to a thouſand dangers, and all to heap up riches right or wrong, if the chance of Fortune hath ſucceeded well, what has he got at laſt, but abundance of miſerable care to keep, or vexation if he loſe them? But if ill, what remains, but that he become twice miſerable both, for being diſappointed of his hoped Wealth, and with the ſad remembrance of ſo much labour ſpent in vain? But none ever laboured for a good Conſcience with a reſolved mind, that did not attain it. Chriſt as he is not mocked, ſo neither will he mock any. And know this too, that when you flee from the World to Chriſt, you relinquiſh not the Advantages of the World, if it has any, but change the leſs for better; and ſay, who would not willingly part with Silver for Gold, with Flints for Diamonds? Are your Friends offended? What then, you will find better.

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Shall you want Pleasures? But you shall enjoy those inward delights which are either more Pleasant, or more Sincere, or more Certain. Will your Estate be diminish'd? But those Riches encrease, which neither Moths corrupt, nor Thieves can steal. Are you not so much esteem'd by Men? But then you are approved by Christ; you please the fewer indeed, but the better sort. What tho your Body grow lean, if your Soul grow fat? Tho the fineſs of your Skin decay, if the beauty of your Mind shine the brighter? And if you run over all the rest in this manner, you will find, that there is not the least seeming good in the World, which you forsake, that shall not be abundantly recompenced with a far more excellent advantage. But if there be any, which (tho they cannot but be vitious, when coveted, yet) may be innocently possessed, as popular Esteem, Favour, Authority, Friends, Honour, given to Vertue, it commonly happens that these are *freely added to those that first seek the Kingdom of Heaven.* This Christ Promised, and God Performed to *Solomon.* Fortune often follows those that seek her not, and flyes those that pursue her. However it is most certain, that whatsoever happens to them that love God, it will all succeed well. Their Losses shall be turned into Advantages, their Scourges into Comforts, their Shame into Glory, their Torments into Pleasure, their Mourning into Joy, and their Evils into Good; and can you

doubt whether you ſhould take this way, and relinquiſh the other, when the compariſon is ſo unequal, indeed when there is none at all betwixt Hope and Hope, betwixt Reward and Reward, betwixt Labour and Labour, betwixt Comfort and Comfort; in a word betwixt God and the Devil?

RULE IV.

BUT that you may preſs forward towards Happineſs with a more firm and ſteady courſe, let this be your fourth Rule: *Propoſe Chriſt as the only ſcope of your whole life, to which alone you muſt direct all your Studies, all your Endeavours, all you Time, and all your buſineſs.* But think not Chriſt to be an empty name, a ſound without ſignification; it is nothing elſe but Charity, Simplicity, Patience, Purity; in a word, all that ever he hath taught; and by the Devil underſtand whatſoever diverts you from theſe. He tends towards Chriſt, who purſues only Virtue; he ſells himſelf to be the Devils ſlave, who ſerves Vice. Therefore *let your eye be ſingle, and your whole body ſhall be full of light*; let it look up to Chriſt alone, as the chief and the only good, ſo that you may neither love, nor admire, nor wiſh for any thing but either Chriſt, or for Chriſts ſake. Nor hate, nor abhor, nor avoid any thing but ſin, or what tends towards it. So it will come to paſs, that whatſoever you do, whether you ſleep or wake,

wake, whether you eat or drink, nay, your very sports and recreations, nay more, even those lesser faults into which we sometimes slip in our too hasty pursuit of Virtue, all shall come in to increase the heap of your reward. But *if your eye be evil*, if you direct it to any thing else but Christ, the best thing you do will be pernicious, at least unfruitful, for it is a sin not to do a good thing well; and therefore whatsoever stands in your way, whilst you are in pursuit of the chiefest good, is so far to be refused or embraced, as it either helps or hinders you in your race. Of these things there are commonly three sorts. For some things are so evil, that they can never become good, as to revenge an injury, to wish ill to others: These are always to be rejected, tho the greatest advantage or torment be the consequence, because nothing but what is dishonest can hurt a good man. On the other side some things are so good, that they cannot become evil, as to be willing to do good to all, to help our Friends by all honest ways; to hate Vice, to love pious Discourse. Lastly; Some are of a middle kind, as Health, Beauty, Strength, Eloquence, Learning, and the like. Now of this last sort, none are to be desired for their own sake, nor more nor less to be used, but as they conduce to the chief end. For even Philosophers tell you of imperfect and inferior ends, which we are not to rest upon, which it may be conve-

nient to use, tho not to enjoy; but these do not all equally and alike either promote or hinder those that are going to Christ; and therefore as they are of moment, are either to be embraced or refused. Knowledg helps us more in the way of Piety, than either Beauty, or Strength of Body, or Riches; and tho all Learning may be referred to Christ, yet one sort of it leads us a nearer way to him than another. Now if you please, let us by this chief end measure the usefulness and unprofitableness of all the inferior ones: It may be you love Learning; This is very well, if it be for the sake of Christ; but if you therefore love it, only that you may be more knowing, you stop there, from whence you ought to advance farther. Otherwise if you desire Learning, that by the help thereof you may the more clearly discern Christ veil'd under the sacred Mysteries, that you may love him thus discovered, that you may declare and impart him to others, or enjoy him your self thus known and thus loved, then labour all you can for Learning, yet no farther than you think it may be to the improvement of a good mind. If you can trust your self, and hope for great success in Christ, go on like a bold Merchant to Travel further even amongst the Heathens, and convert the *Ægyptian* Riches into Ornaments for the Temple of the Lord; but if you fear a greater loss than you can hope for advantage, return to your first Rule; know your self, and keep within

within the bounds of your own Strength: It is better to be less Wise, and love more, than to be more Wise, and love less: Among these inferior ends, Knowledg has the chiefest place. After this comes Health, natural endowments, Eloquence, Beauty, Strength, Honour, Favour, Authority, Prosperity, Reputation, Nobleness of Blood, Friends, Riches, every one whereof, as it leads us the neatest way to Virtue, is chiefly so to be used; but with this Caution, if so be we meet with them in our way thither; if not, we must not for their sakes deviate from our designed course. Do Riches present themselves? If they be no hindrance to Piety, use them, make to your self Friends of the Mammon of unrighteousness; but if you fear the loss of a good Conscience, despise the accursed gain, and like the *Theban Crates*, throw the troublesome load into the Sea, rather than it should hinder you from Christ. This you will be the more inclined to do, if as I said before, you accustom your self to admire none of those things that are without you, that is, which belong not to the inner man. For so it will come to pass, that because you measure your happiness by Christ alone, you will never grow proud if they be your portion, nor be disquieted with an anxious mind if they be denied or taken from you. If without your own care they chance to be your lot, be more careful, not more secure; thinking this, that Heaven has given you an

occasion indeed of exercising your Virtue, but a dangerous one; and if you suspect the Bounty of Fortune, imitate *Prometheus*, receive not the deceitful Box, but fly naked and in all haste to that great and only good. But they who with great sollicitude desire mony as a mighty Blessing, and therein place the chief comfort of their Life, who think themselves happy whilst that is safe, and cry out they are miserable when it is lost, these truly make to themselves many Gods. You equal money to Christ, if that can make you happy or miserable. The same is to be said of Honours, Pleasures, Health, nay of Life it self. We should with such fervency of Spirit breath after Christ alone our only scope, that we should have no leisure to be greatly sollicitous about any of these things, whether they be given or taken from us; *for the time is short*, as the Apostle says, *and it remains that they who use this world, be as tho they used it not.* The World, I know, derides this advice as foolish and mad, but by this folly it pleased God to save those that believe, and *the foolishness of God is wiser than man.* Therefore whatever you do, examine it by this Rule. Do you diligently follow your calling? Very well done, if you do it without fraud. But with what design? Is it to maintain your family? But what end propose you to your self in maintaining a Family? Is it that you may gain it to Christ? Then you run well. Do you Fast? This indeed is seemingly a

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pious work. But with what regard do you Faſt? Is it to ſpare your Purſe, or to be accounted more Religious? Your Eye is evil. But you Faſt perhaps to prevent your falling into a Diſeaſe; and why do you fear a Diſeaſe? Is it leſt it ſhould deprive you of the uſe of Pleaſures? Yet your Eye is evil. But you would enjoy Health, that you might be able to endure Study: But to what end do you deſign your Studies? To get into the Prieſthood? But why are you Ambitious of this Honour? Truly that you may live to your ſelf at eaſe, not to Chriſt. If ſo, you have miſſed the mark which a Chriſtan in all his actions ought to aim at. But if you eat that you may be ſtrong and healthful, and therefore deſire to be ſtrong that you may be the more able to undergo the labours of ſacred Studies and holy Watchings: Thus indeed you have hit the mark: But if you take care of your Health, leſt you ſhould be more deformed, or leſs able to indulge your Luſt; you are fallen from Chriſt, making to your ſelf another God. Some there are who worſhip particular Saints with certain Ceremonies. One every day Worſhips St. *Chriſtopher*, yet not without he ſees his Image; and to what end? Namely this, becauſe he is perſwaded he ſhall be that day ſafe from evil Death. Another Adores one St. *Roche*, but why? Becauſe he believes that he drives away the Plague from the Body. Another mutters over certain Prayers to St. *Barbara*, or St.

George,

George, that they may not fall into the hands of Enemies. This man Fasts to *Apollonia*, that his Teeth may not ake; that man visits the Image of Holy *Job*, to be cured of the itch. Some dedicate a certain portion of their gain to the Poor, that their Goods may not be cast away at Sea. A Wax-Candle is lighted to St. *Hiero*, that something lost may be found again. In sum; after this manner as many things as there are which we either fear or desire, so many Saints we have set over them, and these also different in different Nations; as among the *French* St. *Paul* hath the same Virtue that *Hiero* hath among the *Germans*; nor have St. *James* or St. *John* the same power every where that they have in this or that place. Which sort of Piety, unless, besides the respect it has to corporal advantages, it be referr'd to Christ, is so far from being Christian, that it is not far different from their Superstition who formerly Vow'd the tenth part of their Goods to *Hercules* that they maight grow Rich, or a Cock to *Æsculapius* that they might recover from a Disease; or Sacrificed a Bull to *Neptune*, that they might have a happy Voyage; the names indeed are changed, but they have both the same end. Do you Pray to God to deliver you from sudden Death, and shall you not rather Pray that he would give you a better mind, that whensoever Death strikes, it may never find you unprepared? You do not once think of changing your Life, and yet you ask

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God that you may not dye; and so what do you pray for? Truly that you may sin to Ages. You pray for Riches, and you know not how to use them; Do you not then pray for your own destruction? You pray for Health, and you abuse it; Is not your Devotion unholy? Here, I am sure, some Religious Bigots who think Gain Godliness, and who, as the same Apostle saith, *by good words and fair speeches, deceive the hearts of the simple, not serving our Lord Jesus Christ, but their own belly*, will exclaim against me, What! Do you forbid the worship of Saints, in whom God is honoured? But I do not so much condemn these, who blinded with a simple superstition do these things, as those, who seeking their own profit and advantage, extol them for the highest and most absolute Piety, which at the best are but tollerable, and for their own advantage, nurse up the vulgar in Ignorance; which I do not wholly condemn, but I can't endure that they should account things in their own nature indifferent, transcendently good; and take the least, for things of the greatest importance. I am content they ask a safe Life of their St. *Roche*, if they consecrate that Life to Christ. But I shall rather commend them, if they pray for nothing else, but that the love of Virtue may increase in them, with the hatred of Vice; if unto the hands of God they commit their Life and Death, and say with St. *Paul*, *Whether we live, we live unto*

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the Lord; *or whether we dye, we dye unto the Lord*; and they will go on to perfection, if they *desire to be dissolved, and to be with Christ*; if in sickness, losses, and other inconveniences of Fortune, they make it their glory and their joy, that they are accounted worthy to be thus made conformable to their Head. So that I think it not so much to be reproved that they do these things, as that it is pernicious to stay and rely upon them. I bear with the weakness, but with St. *Paul*, I shew you a more excellent way; if according to this Rule you examine all your affections and actions, and never stop at these subordinate ends, till you come even to Christ, you will neither wander out of the way, nor do or suffer any thing in your Life, which shall not promote your progress in Devotion.

RULE V.

AS a help to this, let us add a fifth Rule, which is, *That you place perfect Piety, in endeavouring to proceed always from visible (which are commonly either imperfect or indifferent) to invisible things, according to the former division of man.* This Precept is so pertinent, that either through the neglect or ignorance thereof, many Christians, instead of being Pious, become Superstitious; and bating the Name of Christ, are not far from the superstition of the *Gentiles*.

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Let us therefore ſuppoſe two Worlds, one Intellectual, the other Viſible; the Intellectual, which we may likewiſe call the Angelical, that in which God reſides with the Bleſſed Spirits; the Viſible, that of the Heavenly Spheres, and all included therein. After this, let us ſuppoſe Man, as it were, a third World, partaking of both the other; of the Viſible as to his Body, of the Inviſible as to his Soul.

Now becauſe we are ſtrangers in the Viſible World, we muſt not fix our reſt there, but whatſoever occurs to the Senſes, refer it by ſome appoſite compariſon, either to the Angelical World, or (which is better) to Morality, and that part of Man which anſwers to it: What the Sun is in this Viſible World, that the Divine Mind is in the Intellectual, and alſo in that part of you which partakes of its nature, *viz.* your Spirit. What the Moon is here, that is the Quire of Angels and of pious Souls, called the Church Triumphant in the other; and in your ſelf, your Spirit. Whatſoever the Upper-world works upon the Earth below, the ſame God works upon your Soul. The Sun Riſes and Sets; now it ſcorches, and again becomes more temperate; it quickens, brings forth, and ripens; it attracts and attenuates, and cleanſeth; it hardens now, and again ſoftens; it enlightens, it comforts, and ſcattereth the thickning Clouds. Therefore whatſoever you ſee in that, or in this material World,

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(which consists of Elements, and is by some distinguished from the rest) or lastly, in the grosser part of your self, accustom your self to refer it all to God, and to that part of you which is invisible: By doing this, you will turn every object of your Sences into an occasion of Devotion. If this visible Sun, when it sheds its morning rays upon the Earth, delights your eyes, presently think how great must the pleasure be of those Heavenly Spirits, upon whom the Eternal Sun always rises, and never goes down! how ravishing the joy of a pure mind, upon which the Divine Light does shine! And thus admonished by the visible creature, pray in St. *Paul*'s words; *That he who commanded light to shine out of darkness, would himself shine in your heart, to give the light of the knowledg of the glory of God, in the face of Jesus Christ*; and recollect such like places of Scripture, wherein the Grace of the Holy Spirit is compared to light. Does the Night seem to you dark and melancholly? let that put you in mind of a Soul destitute of the Divine Light, and all black with Sin; and if within you find any Night, pray that the Sun of Righteousness would arise upon you. But you must think, that things invisible are so far from being less real, excellent, pure or perfect, because they are such, that these which are seen, in comparison of them, are but shadows, representing only a thin Image of them to the eyes. Wherefore whatsoever the Sences, in corporeal

al things, do either desire or abhor; the same, with relation to internal and invisible things, tho to a greater degree, ought the Spirit to love or abhor. Doth the beauty of the Body please your eyes? Let that put you in mind how becoming a thing the beauty of the Soul is. Is a deformed Countenance disagreeable to your sight, remember how odious a thing is a Mind deformed with sin; and so of the rest: For as there is in the soul, a kind of beauty or ugliness, whereby it does accordingly please either God or the Devil, like to like; so it hath its youth and old Age, its sickness and health, death and life, poverty and riches, pleasure and pain, war and peace, cold and heat, thirst and drink, hunger and food; In a word, all that we feel in the Body, that we must conceive in the Soul.

This therefore is the way to a spiritual and perfect Life, if we by degrees accustom our selves to be weaned from those things which have no real being (but partly appear to be what they are not, as sinful Pleasure, worldly Honour, *&c.* partly flow away, and hasten to return to their first nothing) and be carried to those things which truly are Eternal, Immutable and sincere. This *Socrates* saw, a Man much more a Philosopher in his Life, than in his Words: *For so,* saith he, *the Soul at last takes a happy flight from the Body, if it hath by Philosophy first diligently meditated upon death, and for a long time ac-*

accuſtomed it ſelf, as it were, to be abſent from the Body, by the contempt of corporeal things, and the love and contemplation of ſuch as are ſpiritual. Neither does that Croſs, to which our Saviour calls us, that Death, which St. *Paul* will have us ſuffer together with our Head (of which likewiſe the Prophet ſaith, *For thy ſake are we killed all the day long, we are accounted as ſheep appointed for the ſlaughter*; and which the Apoſtle deſcribes in other words, *Seek thoſe things which are above, not thoſe things that are upon earth; ſet your affections on things above*) mean any other thing, than that we ſhould become, as it were, dead and ſenſleſs as to corporeal things, that the more we diſreliſh theſe, the more we may reliſh thoſe that are ſpiritual; and the leſs we live externally, we may the more truly begin to live within.

In fine, to ſpeak more plainly, let frail fading things move us ſo much the leſs, as our knowledg of eternal things is greater; let us ſo much the leſs admire ſhadows, by how much the greater veneration we have for realities. Therefore we muſt always have this Rule ready, leſt we dwell upon temporary things; but from them, as it were by ſteps, we muſt aſcend to the love of ſpiritual things; and in compariſon of thoſe which are inviſible, begin to contemn that which may be ſeen. Sickneſs will become more eaſie to be born, if you conſider that it is the Phyſick of the ſoul: You will be leſs ſollicitous for

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the death of your Body, if you employ your whole care to preserve the health of your Mind. Does the death of your Body affright you? The death of your soul is much more dreadful. Do you abhor Poyson which kills the Body? much more to be abhorred is that which kills the soul. Is *Hemlock* poyson to the Body? but Pleasure is a quicker, and more certain poyson to the soul. Do you grow pale with fear lest Thunder from the Clouds should strike you dead? How much more should you fear, lest the invisible Thunderbolt of the Divine Anger should come against you, *Go you cursed into everlasting fire*? Are you taken with the comely shape of the Body? Why do you not rather love the hidden inward beauty? Set your love upon that part which is Eternal, Heavenly, Incorruptible, and you will more moderately love the frail, the fading beauty of the Body. You pray that he would water your thirsty Fields; pray rather, that he would refresh your Mind with the Dew of Heaven, lest you be unfruitful in Virtue. You use great diligence to repair the losses of your Estate; with much more care should you endeavour to repair the ruines of your soul. Do you provide against old Age, that your Body may not want? And will you not provide against the necessities of your soul? And thus we must do in those things that are obvious to our senses, and variously affect them according to their different natures, with hope or fear,

fear, love or hatred, pain or pleaſure.

The ſame is to be obſerved in all Learning which conſiſts of a ſimple and myſtical ſenſe, as of a Body and a Soul, ſo as to look beyond the Letter into the Myſtery; ſuch is the Learning of all the Poets, and the Platonick Philoſophers, but more eſpecially the Divine Writings, which almoſt, like *Alcibiades*'s Images of *Silenus*, under a mean and contemptible outſide include a Deity. Otherwiſe if without any Allegory you ſhould read the ſtory of *Adam*'s being formed of the duſt of the ground, and the living Soul breathed into the Clay; of *Eves* being made of a Rib, and of the forbidden Fruit, of the tempting Serpent, and God's walking in the Garden in the cool of the day; of their hiding themſelves as conſcious of their guilt, and the Angels guarding Paradiſe with a Flaming Sword, leſt the baniſhed ſhould return. In a word, If you read the whole Hiſtory of the Creation, and look not beyond the ſurface, I do not ſee that you will reap much more fruit by it, than if you ſhould ſing of *Prometheus*'s Image, and the ſtolen Fire, that being put into the Statue, informed the Clay. Nay, perhaps you may with more benefit read a Poetick Fable, with an Allegorical Explication, than the Hiſtory of the Sacred Scriptures, if you dwell upon the Letter. If when you read the Fable of the Gyants, it inſtructs you, not to fight againſt God, or to abſtain from thoſe ſtudies, which you have a

natural

natural aversion to, or to apply your Mind to those things (supposing they are lawful) to which you are naturally more enclined, (as for example, not to clog your self with Marriage, if a single life be more agreeable to your temper; or on the other side, not to lead a single Life, if a Married state be better for you: for those things commonly succeed ill which you do against your Nature.) If the Cups of *Circes* teach you, that Pleasures are far more effectual to inspire men with madness, and turn them into Beasts, than Sorceries; If thirsty *Tantalus*, That it is the most wretched thing in the World to gape after hoarded treasures, and at the same time not to dare to use them; If *Sisyphus's* Stone, That Ambition is painful and miserable; If the labours of *Hercules*, That Heaven is not to be obtained, but by honest studies and unwearied industry; Do you not learn in the Fables what the great Masters of Living well, the Philosophers and Divines prescribe? But if without any regard to the Allegory, you read of the Children striving in the Womb, of the Birthright sold for a Mess of Pottage, of the Fathers Blessing procured by a Lye, of *Goliah's* fall by *David's* Sling, of the Shaving of *Sampson's* Hair, it will be of no greater moment than if you read a Poetick fiction. What's the difference between reading the Books of the Kings and Judges, and of *Livy's* History, if in neither of them you respect the Allegory? For in this

this there are many things which conduce to the reformation of our Manners; in the other, ſome things ſeemingly abſurd, and at the firſt view obſtructive of a good Life: As the Theft of *David*, his Adultery bought with Murther; *Sampſon*'s fooliſh impotent Love; the ſtollen Pleaſures of the Daughters of *Lot*, and a Thouſand ſuch like things. Wherefore looking beyond the Body of the Scripture, eſpecially of the *Old Teſtament*, it will be convenient to ſearch into the Myſtery, the ſoul thereof. The Manna will taſt, juſt as your Palate is: But in the ſearch of theſe myſteries you muſt not follow the conjectures of your own mind, you muſt learn the way and art thereof, which *Dyoniſius* delivers in his Book *De Divinis Nominibus*, and St. *Auſtin* in his Piece, *De Doctrina Chriſtiana*. St. *Paul* the Apoſtle, ſince Chriſt, hath unſealed ſome fountains of Allegories, whom *Origen* having followed, became the moſt eminent in this part of Theology: But our Divines, either wholly neglecting, or but coldly treating of it, tho they equal, if not exceed the Ancients in ſubtil Diſputes, are not to be compared with them in this kind of Writing: And that (if I miſtake not) for theſe two Reaſons; One, becauſe a Myſtery becomes inſipid, if it be not dreſſed up with the ornaments of Eloquence, and a polite way of ſpeaking, in which the Ancients excelled in the higheſt degree, we ſcarce arrive at the loweſt. The other, becauſe adher-

hering to *Aristotle* alone, they banished the *Platonists* and *Pythagoreans* out of the Schools. But St. *Augustine* prefers the latter, not only because they have many Opinions agreeable to our Religion; but also because their figurative and allegorical way of speaking comes near the stile of the sacred Writings. So that it is no wonder if they better handled Theological Allegories, who could richly dress any subject, tho never so poor and barren, with their copious Eloquence; and also being the most Learned of all the Ancients, had, in studying the Poets and Platonists Writings, exercised themselves in, and meditated upon what they were to express in the Divine Mysteries.

Therefore I would advise you to read their Commentaries, it being my design to instruct you how to attain to a virtuous disposition of mind, not how to be subtle in Scholastical Disputations. But if you cannot reach the Mystery, nevertheless remember that it is there, and that it is better to hope for it, tho unknown, than to rest in the killing Letter. And observe this, not only in the *Old*, but also in the *New Testament*.

The Gospel hath its Body and its Soul: For tho the Veil be taken off from the face of *Moses*, yet St. *Paul* still *sees through a glass, and obscurely*. And as Christ himself said in St. *John*, *The flesh profiteth nothing, it is the spirit that giveth life*. If I had spoken of my self, it would have been enough

to

to have ſaid, the Fleſh profiteth ſomething, but the Spirit much more; but Truth it ſelf hath told you that it profiteth nothing; yea, it is ſo unprofitable, that according to St. *Paul* it killeth, if it be not quickened by the Spirit. Otherwiſe the Fleſh may be thus far uſeful, that it leads our weakneſs, as it were, by certain ſteps to the Spirit: The Body cannot ſubſiſt without the Spirit, tho the Spirit ſtands in no need of the Body. But if, according to Chriſt, the Spirit be of ſo great moment, that it alone can quicken, it muſt be our aim in all our ſtudies, in all our actions to have regard to the Spirit, not to the Fleſh.

And if you obſerve it, you will find that this is the thing to which *Eſaias* among the Prophets, and St. *Paul* amongſt the Apoſtles, invite us, who in every Epiſtle almoſt does this, frequently inculcating, that we muſt not truſt to the Fleſh; that in the Spirit is Life, Liberty, Light, Adoption, and thoſe deſirable fruits which he there enumerates. The Fleſh he every where deſpiſes, condemns, diſſwades from. Obſerve, and you will find that our Maſter Jeſus every where does the ſame, whilſt in lifting up the Aſs out of the Pit, in giving ſight to the Blind, in rubbing the ears of Corn in unwaſhen Hands, in the eating with Sinners, in the Parable of the Phariſee and the Publican, in their Faſts, in Brethren according to the Fleſh, in the *Jews* glorying that they were the Children of *Abraham*,

ham, in offering Gifts, in their Prayers, in making broad their Philacteries, and many such like places, he condemns the Flesh, or letter of the Law, and the superstition of those, who chose rather to be *Jews* outwardly than inwardly. As also when he told the *Samaritan* woman, *The hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* He signified the same thing, when at the Marriage Feast he turned the Water of the cold insipid Letter into the Wine of the Spirit, inebriating spiritual Souls into a contempt of this Life.

Wonder not that Christ despised these things which we have mentioned; for he despised even the eating of his Flesh, and the drinking of his Blood, if it be not spiritually eaten and drunk. For to whom do you think he spoke those words, *The flesh indeed profiteth nothing, it is the Spirit that quickeneth?* Not to those, who if they have but the Gospel, or a Brazen Cross hung about their neck, think themselves charmed against all evils, and esteem it perfect Religion; but to those, to whom he had revealed the great mystery of eating his Body. If so great a thing be nothing, nay more, so pernicious,

Why should we confide in other carnal things unless the Spirit be present? Perhaps you communicate every day, yet live to your self, and have no sense of the affliction of your Neighbour; if so, you are yet in the flesh of the Sacrament: But if when you receive it, you endeavour to be what that receiving signifies, the same spirit with the Spirit of Christ, the same Body with the Body of Christ, a lively Member of the Church; if you love nothing but for the sake of Jesus; if you think that all your Goods ought to be common to all that stand in need; if other mens misfortunes afflict you as if they were your own, then you Communicate with great benefit, because spiritually. If you find your self as it were transfigured into the likeness of Christ Jesus, and now live less and less in your self, give thanks unto the Spirit who alone quickeneth. Many are wont to reckon how many Masses they have been at a day, and confiding in this, as a thing of the greatest importance, and as if they owed nothing else to Christ, go out of the Church, and return to their former immoralities. That they embrace the Body of Devotion, I will not discommend; that they stop there, I do. Let that be transacted in you, which is there represented before your eyes. The death of our Head, the Captain of our Salvation, is represented; Examine your self strictly how near you are being dead to the World. But if Anger, Ambition, Lust, Pleasure, Envy, possess

possess your Mind, tho you touch the Altar, you are far from the Sacrifice. Christ was slain for you, do you also sacrifice those beasts, sacrifice your self to him, who sacrificed himself to the Father for you. If you neglect those, and trust in this, God will have your gross and carnal Religion.

You are Baptized, do not therefore think your self a Christian, if your whole mind savours nothing but the World; In appearance you are a Christian; in reality, more Heathenish than a Gentile. Why so? Because you have but the Body of the Sacrament, and want the Spirit. What advantage is it that your Body is washed, whilest your Soul remains impure? To what purpose is it, that your Flesh is touched with Salt, if your Soul continue unseasoned? that your Body is anointed, whilest your Soul is not? But if you be inwardly buried with Christ, if you resolve to walk with him in newness of Life; I acknowledg you to be a Christian. Are you sprinkled with Holy-Water? to what purpose is it, if you wash not off the inward stains of your Mind? Perhaps you worship the Saints, and are zealous to touch their Relicks, but you despise the best things they left behind them, the example of a pure and holy Life.

No worship is so grateful to the Virgin *Mary*, as an imitation of her humility: No Religion so acceptable to the Saints, nor so proper to be paid them, as an industrious

profecution of their Virtues. Would you procure St. *Peter*, or St. *Paul*'s favour? imitate the Faith of the firſt, and the Charity of the latter, and that will be more acceptable to them, than if you took twenty journeys to *Rome*. Would you Honour St. *Francis*? If you be Proud, a Lover of Money, Contentious, offer this to the Saint, bridle your haughty ſpirit, and after St. *Francis*'s example, be more humble; deſpiſe ſordid gain, and breathe after ſpiritual riches; leave off wrath, and overcome evil with good: That Saint will more eſteem this Honour, than if you ſhould light to him a Hundred Candles. You think it a matter of great moment if you be buried in a *Franciſcan* Frock; Alas, a Habit like his, will do you no good when you're dead, if your Manners were unlike his while you lived. And altho a pattern of Univerſal Piety may beſt be fetched from Chriſt; yet if the worſhip of Chriſt in his Saints chiefly delights you, ſee then that you imitate Chriſt in his Saints; and in honour of every one of them, ſtudy to relinquiſh ſome one Vice, and to embrace ſome one Virtue. If this be added, I will not diſapprove thoſe external actions. Do you with great Reverence behold the aſhes of St. *Paul*? I condemn not this, if your Religion be conſiſtent with it ſelf; but if you venerate his dumb and dead aſhes, and at the ſame time neglect his living image yet ſpeaking, and as it were breathing in his Epiſtles, is not your

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Religion prepoſterous? Do you adore the Bones of St. *Paul* preſerved in Shrines, and do you not adore the mind of St. *Paul* included in his Writings? Do you ſet a great value upon a piece of his Body ſeen through a Glaſs, and do you not admire his Spirit ſhineing in his Epiſtles? You worſhip his Aſhes by which Diſeaſes of the Body are ſometimes healed, Why not his Epiſtles rather, by which the diſeaſes of the Soul are cured? Let Unbelievers admire at thoſe Signs, for, for their ſakes they are wrought; do you who are a Believer embrace his Writings, that as you believe that God can do all things, ſo you may learn by them to love him above all things. Do you Honour the Image of Chriſt, Carved in Wood or Stone, or drawn in Colours? The image of his Mind expreſſed with wonderful art by the Holy Spirit in the Goſpel, is much more to be honoured. No *Apelles* can ſo exactly draw with his Pencil the Lineaments and Shape of the Body, as ſpeech does repreſent the Mind, eſpecially in Chriſt, who being the moſt perfect Simplicity and Truth, there could be no difference betwixt the Original in his Divine Breaſt, and the Picture of Speech derived thence. As nothing is more like the Father than the Son, the Word of the Father flowing from him; ſo nothing is more like to Chriſt, than the Word of Chriſt proceeding out of his moſt Sacred Breaſt. And do you not admire and adore this Image? eagerly view it with holy eyes,

and embrace it with your mind? You have always with you those so holy, so efficacious Relicks of your Lord, and neglecting them, will you seek others that are far more unlike him? Do you, with wonder, behold Christ's Coat, or Handkerchief (as they say it is) and do you drowsily read his Oracles? You think it the greatest happiness in the World, if you can but get a piece of his Cross; but this is nothing in comparison to your bearing the mystery of the Cross inshrined in your heart. Otherwise, if those things can make one Religious, Who were more so than the *Jews*? Among whom, many of the most Impious saw Jesus, while he lived, with their eyes, heard him with their ears, and touch'd him with their hands: Who more happy than *Judas*, who kissed his Divine Mouth? Yea, so little doth the Flesh profit us without the Spirit, that it would have been no advantage to the Virgin Mother, that he was born of her flesh, if in her spirit she had not conceived his. A great thing this, but hear a greater yet: The Apostles, while they enjoyed Christ's bodily presence in the Tabernacle of the Flesh, how weak do we read they were? how did they savour of something that was gross and carnal? Who would desire any thing else to compleat their happiness, than so continued conversation of God with man? Yet after so many Miracles which he wrought before their eyes, after many years instructions from his Divine Mouth, after the con-

convincing Arguments of his Resurrection, Did he not, at the very last hour, when he was just going to be received into Heaven, reproach them for their incredulity? What think you was the cause of this? Was not the Flesh of Christ the obstacle? And hence it was that he said, *I tell you the truth, it is expedient for you that I go away; for if I go not away, the comforter will not come unto you.* Was Christ's corporeal presence insufficient to Salvation, and shall we dare to place perfect piety in any bodily things? St. *Paul* saw Christ in the Flesh, and what greater advantage can there be? Yet he made light of it, saying; *Yea, tho we have known Christ after the flesh, yet now henceforth know we him no more.* And why so? Because he had arrived to the better gifts of the Spirit. It may be I dispute more copiously than becomes one who is prescribing Rules; but I have Reason to do it very exactly, because I am certain that this error has spread like an Epidemick Disease over all Christendom, which even upon this account is the more fatal, because in appearance it is near a kin to Piety. For no Vices are more dangerous than those that resemble or personate Virtue: For besides that even good men are apt to fall into them, none are more difficult to be corrected, because the ignorant vulgar think the very Essence of Religion violated, if such be reproved.

Presently the World crys out, and some clamorous Preachers rail, who regarding their own profit more than Christ, are willing for self-ends to teach those things; by reason of whose ignorant Superstition, or counterfeit Piety, I am forced to avow, that I do not in any wise blame the outward ceremonies of Christians, and the exercises of the weak and simple, such especially as the Authority of the Church hath enjoyned; for they are sometimes signs of, or helps to Devotion. Which because they are in some manner almost necessary for Babes in Christ, till they become stronger, and are grown up to perfect men; yet are not to be despised by the perfect, lest the weak should be offended with the Example. I approve of what you do, if the end be not vicious; and if you set not up your rest, when you ought to proceed further to those things which more nearly conduce to Salvation: But by visible things to worship Christ, and that for the sake of these visible things themselves, to place the top and dignity of Religion in them, and hence to please your self, and to condemn others, to be amused with, and dote upon them; and, to say all in a word, to alienate your self from Christ by those things, which are only therefore used that they may lead you to him, This is to revolt from the Law of the Gospel which is spiritual, and fall back again into a sort of Judaism, and perhaps as dangerous, as (without this superstition) to

labour

labour under great and scandalous Vices. True indeed, this disease is more mortal, but the other more incurable. How much pains did that great assertor of the Spirit, St. *Paul*, take, to advance the *Jews*, who were led away with a confidence in their works, to those things which are Spiritual? And I see the common sort of Christians are fallen back into the same fault. Did I say the Common sort? This indeed might be born with, if the Error had not possessed the greatest part of the Priests and the Learned; nay, even whole Societies of such as by their name and habit profess a spiritual Life. If the Salt hath lost its savour, wherewith shall others be seasoned? I blush to tell with what superstition most of these observe certain little Ceremonies instituted by men, tho not to this end; with how great peevishness they exact them of others; with what security they confide in them, with what rashness they judge others, and with how great eagerness of contention they defend them. To these their actions they think Heaven due; and if once they become hardened and thorowly confirmed in these things, they fancy themselves *Pauls*, *Antonies*, or some such eminent Saints. They begin with great Pride to censure other mens Lives, and according to the Rule of Fools (as the Comedian calls it) think nothing well done but what they do themselves. But after they are grown old in this their way of life, you shall see them Infants

in the knowledg of Christ, carnal, and plunged over head and ears in lamentable Vices; in Conversation morose, and scarce supportable to themselves; in Charity cold, in Anger fiery, in Hatred pertinacious, in their Language virulent, in the execution of their Malice indefatigable, and ready to quarrel for every trifle; and so estranged from the perfection of Christ, that they are not endowed with the common virtues, which natural reason, or the experience of Life, or the precepts of Philosophy taught the very Heathens; heady, intractable, brawlers, greedy of pleasures, nauseating Divine Discourses, profitable to none, jealous of others, and overweeningly flattering themselves. Is it so, that after the labours of so many years you are become really worse, and at the same time think your selves better? That you are become a *Jew* instead of a Christian, serving only dumb Elements, that you may reap the Glory, not of God in secret, but of men in publick? But if you have walked after the Spirit, not after the Flesh, where are the fruits of the Spirit? where is Charity? where is that inward joy of the mind? where is your peace with all men? where your patience? long suffering, gentleness, goodness, meekness, faith, humility, temperance, chastity? where is the Image of Christ in your manners? I am, you will say, no Whoremonger, no Thief, no Sacrilegious person, and I observe what I have vowed; but is not

this

this the same with, *I am not like other men, extortioners, adulterers, and I fast twice a week*? I had rather, much rather be the humble Publican imploring mercy, than one of this sort of just men, who by numbers boast of their good deeds. But what have you vowed and professed? Is it that you will not perform what you vowed so long ago in your Baptism, which was, that you would be a Christian, that is, a spiritual person, not a carnal *Jew*? For do you not, for the Traditions of Men, transgress the Commandments of God? Is not Christianity a spiritual Life? Hear St. *Paul* speaking to the *Romans*. *There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace: Because the carnal mind is enmity against God, for it is not subject to the law of God, nor indeed can be; so then they that are in the flesh cannot please*

God.

God. What could be ſaid more fully? what more plainly? But theſe men think all this is nothing to them, Men witty to flatter their own Vices, but raſh in judging other mens; and what St. *Paul* ſaid of *walking according to the fleſh*, they refer to the Adulterers and Whoremongers; what he ſpeaks of the *wiſdom of the fleſh, which is enmity againſt God*, they miſinterpret as only ſpoken againſt them who excel in worldly Learning, as they call it; in both they applaud themſelves, that they are no Adulterers, and that they are egregiouſly ignorant of all manner of Learning: But to *live in the Spirit*, they fancy to be nothing elſe, but to do juſt as they do themſelves. Who if they had as diligently obſerved St. *Paul*'s ſtile, as they boldly contemn *Cicero*'s, they would underſtand, that the Apoſtle means by the Fleſh, that which is viſible, by the Spirit that which is inviſible. Now he every where teaches that the things that are ſeen ought to be ſubſervient to the things that are not ſeen; but not on the contrary. 'Tis prepoſterous therefore to accommodate and bring down Chriſt to thoſe things, which it is fit we ſhould apply and refer to Chriſt.

Now if you require an authority for what I ſay, That the word Fleſh is not only attributed to Luſt and Luxury, hear what the ſame Apoſtle ever and anon inculcating the ſame thing, writeth to the *Coloſſians*, *Let no man beguile you of your reward, in a voluntary*

tary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffing up his fleshly mind, and not holding the head (that is Christ) *from which all the body by joynts and bands having nourishment ministred, and knit together, encreaseth with the increase of God.* And that you may be sure he speaks of those, who minding some bodily and outward Ceremonies, clamorously interrupt and hinder others in their more spiritual exercises, observe what follows, *Wherefore if ye be dead with Christ from the rudiments of the world; Why, as tho living in the world, are ye subject to ordinances?* Therefore dissuading us from these, he says a little after, *If ye then be risen with Christ, seek these things which are above, where Christ sitteth on the right hand of God; set your affections on things above, not on things on the earth.* Afterwards when he is delivering precepts of Spiritual Life, what does he exhort you to? Is it to use these or these odd names? to be in this or that habit? to live upon this or that kind of meat? to sing so many *Psalms*? Not a word of these. What then? *Mortifie*, saith he, *your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.* And a little lower; Now *put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth, lie not one to another, seeing you have put off the old man with*

with his deeds, and have put on the new man, which is renewed in knowledg, after the image of him that created him. But what is the Old Man that he ſpeaks of? It is that *Adam* of the Earth earthly, whoſe converſation is in Earth, not in Heaven? By the Earth, you muſt underſtand what is viſible, and therefore temporary. What is the New Man? He that is from Heaven heavenly. By Heaven underſtand whatſoever is Invisible, and therefore Eternal. In fine, Leſt we ſhould think to procure God's favour after a Jewiſh manner by ſome certain Obſervations, as it were by Magical Ceremonies, he informs us, that our works are ſo far acceptable to the Lord as they are referred to Charity, and proceed from it. *But above all theſe things,* ſaith he, *have charity, which is the bond of perfection; and let the peace of God rule in your hearts, to which ye are called in one body.*

To give you a clearer Argument; In his Epiſtle to the *Galatians*, where he often makes mention of the Fleſh and the Spirit, he not only calls them off from inordinate affections, to Chaſtity, but alſo endeavours to bring them back from Judaiſm, and truſting in their own works; an Error into which ſome falſe Apoſtles had ſeduced them. Therefore when he is reckoning up the works of the Fleſh, ſee what Vices he puts into the Catalogue; *But the works of the fleſh are manifeſt, which are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witch-*

witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. And a little after, *If we live in the spirit, let us also walk in the spirit.* And then, as it were pointing out the plague most destructive to the Spirit, he adds, *Let us not be desirous of vain-glory, provoking one another, envying one another.* The Tree is known by its Fruits: Now that you omit not Watchings, Fastings, Prayers, Silence, and other observations of that nature, it matters not, I will not believe that you are in the Spirit, till I see the fruits of the Spirit. Why should I not say that you are in the Flesh, when after almost an Ages exercise of those things, I find in you the works of the Flesh? A more than Womans Maliciousness, the Rage and Cruelty of a Soldier, an insatiable desire of Railing, furious Slandering, the virulent poyson of a detracting Tongue, a Mind swelled with Pride, a stubborn Neck, a wavering Faith, Vanity, Lying, Flattery. You judg your Brother by Meats, and Drinks, and his Habit, but St. *Paul* judges you by your Works. Does this separate you from carnal worldlings, that you are guilty of the same Vices, but in things of a less moment? Is he more wicked, who for being disappointed of an Inheritance, for a deflowred Daughter, for an injured Parent, for some Office, for his Princes Favour swells into Anger, Hatred and Envy? is he more wicked than you? I speak

it blushing) who do all these things with much more bitterness for a trifle, nay, for nothing? The smallness of the temptation does not extenuate, but aggravate the crime; nor does it matter in how small or great an instance you sin, so it be done with a like affection: There is only this difference, That every one is by so much the more wicked, by how much the lesser the bait is by which he is lured into sin, or diverted from virtue. I speak not now of those Monks, whose lewd manners even the World detests; but of those whom the vulgar admire as Angels rather than Men: Whom I would not have to take offence at this Discourse, which censures the Vices, not the Men; who if they be good, will be glad to be advised by anybody in those things which concern their Salvation. Nor am I ignorant that there are many amongst them, that by the help of Learning and Wit, have tasted of the mysteries of the Spirit: But as *Livy* observes, it commonly comes to pass, that the greater part transcends the better. And indeed, if we may confess the truth, Do we not see that the strictest sort of Monks place the very top of Religion, either in Ceremonies, or in a certain order of chanting their Lauds, or in bodily Exercises? whom if you examine and catechise concerning spiritual things, you will find very few who walk not after the flesh. Hence comes that great weakness of their minds, here trembling, where there is no fear; there neg-

negligent, where there is the greatest Danger. Hence that perpetual Infancy in Christ, in so much, that like prepostorous valuers of things (to say no worse) we many of us do those things which signifie nothing when alone, neglecting those things which are alone sufficient; always living under the *Pædagogy*, always under the yoke, never aspiring to the liberty of the Spirit, never growing up to the perfect stature of Charity. Whereas St. *Paul* to the *Galatians* saith, *Stand fast, and be not again intangled with the yoke of bondage.* And in another place, *The law was our school-master to bring us unto Christ, that we might be justified by faith; But after that faith is come, we are no longer undtr a school-master, for ye are all the children of God by faith in Christ Jesus.* And a little lower, *So we when we were children, were in bondage under the elements of the world; But when the fulness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his son into your hearts, crying, Abba Father; wherefore thou art no more a servant, but a son.* And again, *For, Brethren, ye have been called unto liberty, only use not your liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thy self; but if ye bite and*

and devour one another, take heed that ye be not consumed one of another. And again to the *Romans, For ye have received the Spirit of Adoption, whereby we cry Abba, Father.* To the same purpose he Writes to *Timothy, Exercise thy self,* says he, *to Godliness, for bodily exercise profiteth little, but Godliness is profitable for all things.* And to the *Corinthians, God is a Spirit, now where the Spirit is, there is liberty.*

But why do I stand in citing particulars, 'tis every where St. *Pauls* design, to train us up to a contempt of the Flesh which is contentious, and settle us firmly in the Spirit which is the Author of Charity and Freedom. For the inseperable companions of the Flesh are Slavery, inquietude, contention, whilst Peace, Love and Freedom are the Fruits of the Spirit. The Apostle ever and anon Inculcates this, and can we desire a better Master in matters of Religion, especially since all the Divine Writings agree with him in it? This was the greatest Command in the Law of *Moses*, this Christ renews and perfects in the Gospel; for this end chiefly he was Born and Suffered, that he might teach us not to Judaize, but to Love. After his last Supper, with what care and affection does he recommend it to his Apostles, not to observe Distinctions of Meats and Drinks, but to preserve mutual Charity? And his great favourite St. *John*, what else does he teach or ever beg of us, but to *love one another*? St.

Paul

Paul up and down his Writings, as I've said, Recommends Charity; and in his Epistle to the *Corinthians*, prefers it before Miracles, and Prophesie, and the Tongues of Angels. But tell me not now, that to be frequent at Church, to prostrate your self before the Image of Saints, to light up Wax-Candles, or to say over your Beads often, to repeat your numbred Prayers, tell me not that this is Charity. God has no need of such things. These things St. *Paul* calls Charity, To Edify your Neighbour, and to look upon all as members of the same Body; To think all one in Christ; To rejoyce in the Lord at your Brothers welfare, and to be touched with his misfortunes, as if they were your own, Mildly to correct him that goes astray, and to teach the ignorant; To lift up him that is fallen, and to comfort the Dejected; To assist the Labourer, and to relieve the Poor: In a word, To refer all your Wealth, all your Study, all your Cares to this, that you may do good to as many as you can in Christ, that as he was neither Born, nor Lived, nor Died for himself, but gave himself wholly for our Benefit, so we should likewise serve the interests of our Brethren, and not our own. This I say, St. *Paul* calls Charity, which if it was once practised, nothing would be more Pleasant, nothing more easy than the Life of the Religious, which we now see for the most part sad and laborious, full of Judaick Superstition, free from none of the Vices of the Laicks,

Laicks, in ſome more abominable. Which ſort of men, if St. *Auſtin*, whom many boaſt of for their founder, was alive again, he would not ſo much as own, and would cry out, that he diſapproves of nothing ſo much as this kind of Life, and that he did not inſtitute his order according to the Jews ſuperſtition, but the Apoſtles Rule. But ſome I hear objecting, That we muſt watch in the leaſt things, leſt we by degrees ſlip into greater Faults; 'tis true, but you muſt much more diligently take care, leſt you ſo amuſe your ſelf about the leaſt, that you fall ſhort of the greateſt. There the danger is more apparent, but here it is greater. Shun one of the Rocks, but with ſuch caution, that you ſplit not upon the other. It is good to do thoſe things, but dangerous to relyupon them. St. *Paul* forbids not to uſe the Elements, but he would not have him, who is free in Chriſt, to be a ſlave to them. He condemns not the Law of works, if ſo be it be uſed aright. For you will not perhaps be Holy without theſe, tho they do not make you Holy: They will conduce to Piety if you uſe them as ſuch, but if you begin to enjoy, to rely upon them, they at once extinguiſh all Piety. The Apoſtle ſets at nought the works, the great works of *Abraham*, and do you truſt in yours? God deteſteth the Oblations, the Sabbath-days, and the New-moons of his own People, of all which he was himſelf the Author; and will you dare to compare your petty Obſerva-

ſervations with the Divine Law? Yet hear God loathing and abhorring them; *To what purpoſe is the multitude of your Sacrifices unto me? I am full of the burnt Offerings of Rams, and the fat of fed beaſts, and I delight not in the Blood of Bullocks, or of Lambs, or of he-Goats; when you come before me, who hath required this at your hands, to tread my courts? Bring me no more vain Oblations, incenſe is an abomination unto me, the new Moons and Sabbaths, the calling of Aſſemblies I cannot away with, it is iniquity, even the ſolemn meeting. Your new Moons and your appointed Feaſts my Soul hateth, they are a trouble unto me, I am weary to bear them. And when ye ſpread forth your hands, I will hide mine eyes from you, yea, when ye make many Prayers I will not hear.* When he mentions their Obſervations and Sacred Rites, and their multiplied Prayers, does he not as it were point at thoſe who meaſure their Religion by the number of Prayers and Hymns? Obſerve alſo how wonderful the Eloquent Prophet Exaggerates Gods loathing of them ſo as not to endure either to hear or to ſee them, and yet they were ſuch things as God himſelf had Commanded to be kept with ſo much Religion, ſuch as were for many ages obſerved by Holy Kings and Prophets with great Veneration. Now does he deteſt theſe things under the Carnal Law, and do you truſt in your little obſervations deviſed meerly by your ſelves under the Spiritual? In another

place

place he commands the same Prophet to *cry aloud, and to lift up his voice like a Trumpet*, viz. as in a thing serious and worthy of sharp reprehension, and such as could not easily be obtained of them. *They seek me*, saith he, *daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God; they ask of me the ordinances of Justice, they take delight in approaching to God; why have we fasted, say they, and thou hast not beheld? Wherefore have we afflicted our souls, and thou takest no knowledg? Behold, in the day of your fast you find pleasure, and exact all your labours. Behold, you fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as you do this day, to make your voice to be heard on high. Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?* But what shall we say? Doth God condemn what himself had commanded? By no means. What then? Why to stay in the Body or Flesh of the Law, and to trust in a thing of no importance, this he detests, and in both the forecited places shews what he would have added. *Wash ye*, saith he, *make you clean, put away the evil of your thoughts from before mine eyes*: By the evil of your thoughts does he not plainly denote the spirit and inward man. The Eyes of the

Lord

Lord look not outwardly but inwardly; neither does he Judg according to the seeing of the Eyes, or hearing of the Ears; he knew not the foolish Virgins outwardly adorned, but barren within; nor does he know those who say with their lips only, Lord, Lord. And therefore he afterwards admonisheth us, that the fruit of a Spiritual Life does not so much consist in Ceremonies, as in the love of our Neighbour. *Seek Judgment, relieve the oppressed, judg the fatherless, plead for the widow.* And in the 58th chap. he subjoyns the same thing, *Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burthens, and to let the oppressed go free, and that ye break every yoak? Is it not, to deal thy bread to the hungry, and that thou bring the poor that is cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thy self from thy own flesh?* What therefore should a Christian do? Shall he neglect the Churches Commands? Despise the honest Traditions of his Ancestors? And condemn Pious Customs? No, if he be weak, he shall observe them as necessary; but if he be strong and perfect, he shall the rather observe them, *lest his knowledg should offend a weak brother, and destroy him for whom Christ died.* These things are not to be omitted, but the other are necessary to be done. Corporal or bodily actions are not condemned, but those that are spiritual and invisible are preferred. Outward

ward Worſhip is not wholly to be neglected, but God is not pleaſed without inward Devotion: He is a Spirit, and is to be intreated with ſpiritual Sacrifices. It is diſhonourable for a Chriſtian to be ignorant of what a Heathen Poet knew, who when he was giving Inſtructions about Devotion, ſaith, *If God be a Spirit, as Poets ſing, he is chiefly to be worſhipped with a pure mind.* Let us not deſpiſe the Author becauſe he is an Heathen; the Sentence may become a great Divine, and as I have found by experience, is as little underſtood, as it is univerſally read. But ſuch it is, Like are affected with like: You think that God is mightily moved with the blood of Bulls, and the ſmoak of Incenſe, as if he was a Body: Alas! he is the pureſt and moſt ſimple Spirit; and therefore to be worſhipped with the pureſt mind. You think a lighted Candle a fit Sacrifice; but *David* tells you, *that the ſacrifice of God is a troubled ſpirit.* And tho he rejected the blood of Goats and Calves, yet *will he not deſpiſe a contrite and humble heart.* If you do what is pleaſing in the eyes of men, you have much more reaſon to do what the eyes of God require. To what purpoſe is your body covered with the religious habit of a Monk, if your mind be cloathed with the garments of the World? If the outward man be cloath'd with a white Veſture, the Robes of the inward man ſhould be white as Snow. You keep your hours of ſilence, and

ſhould

should you not with much more care take heed to keep your mind quiet and free within? In the Church you bow your knees; but what does it signifie, if in the Temple of your heart you stand with your face lifted up against God? You worship a wooden Crucifix, and should you not rather adore the mystery of the Cross? Do you fast and abstain from those things which defile not a man, and do you not contain from obscene discourses, which pollute your own and other mens consciences? Do you deny your body meat, and at the same time feed your soul with the husks of Swine? To what purpose do you adorn Temples made of stone, places sacred to Religion, if the Temple of your breast (the Wall whereof *Ezekiel* pierced through) be prophaned with the abominations of *Egypt*? Without, you keep a Sabbath, and within, all things are tumultuous with the disorders of Vice: your body doth not commit Adultery, but your eye lusteth; and so your mind is an Adulterer: you sing with your tongue; but hark what your soul says within: you bless with your mouth, and curse with your heart. A little Cell confines your body, and the whole world bounds not your wandring thoughts: you hear the Word of God with your bodily ears; hear it rather inwardly: for what saith the Prophet? *Unless you hear with your heart, your soul shall lye down in sorrow.* And in the Gospel you read, that *seeing they may not see, and hearing they*

may not hear. And again the Prophet says, *You shall hear with the ear, and shall not understand.* Therefore they are blessed that inwardly hear the Word of God: they are happy to whose heart the Lord speaketh the Word; and their Souls shall be saved: The Kings Daughter, who is *all glorious within*, was by *David* commanded thus to *incline her ear.* In fine, to what purpose is it, though you do not evil, if you affectionately wish to do it? that your external actions are good, if the inward be quite contrary? What matters it if you go to visit *Jerusalem*, when within your self there's a *Sodom*, an *Egypt*, a *Babylon*? No, 'tis a little thing with fleshly feet to tread the footsteps of Christ, but with an affectionate heart to follow his steps, this indeed is great: and if to have touch'd the Sepulchre of the Lord, be of moment; sure 'tis infinitely more so, to have expressed by your Life the Mystery of his Burial. You confess your sins to a Priest, a man like your self; be careful how you confess them to God: for to confess them before him, is to hate them. Perhaps you think that your faults may be at once washen off with a little Money, or with Waxen Image, or a Pilgrimage; but you are quite mistaken: the Wound is inward, and the Medicine must be so too: Your Affections are corrupted; you have lov'd what was worthy of your hatred; you have hated what you should have loved; sweet you accounted bitter, and bitter sweet.

I care

I care not what you apply outwardly; but if the Scene be changed; if you now begin to hate, to avoid, to abhor what you once loved: if what seem'd Gall and Wormwood, be now sweet to your Affections, then I will own there is a sign of health. *Mary Magdalen* loved much, and her manifold sins were remitted her. By how much the more you love Christ, so much the more you will hate your sins: for the hatred of sin attends the love of holiness, as the shadow does the body. I had rather you should once inwardly and sincerely hate your vicious manners, than say so ten times with your mouth only to the Priest.

Therefore, as we have instanced in many Examples, there is, in the whole Theatre of this visible World, in the old, and in the new Law, in every command of the Church; lastly, in your self, and in every work of man, outwardly a Body, inwardly a Soul; a fleshly and a spiritual part; wherein, if we be not preposterous in the order, nor trust to those things which are seen, but as they somewhat conduce to things of better moment; always having respect to the Spirit, and to those things which belong to Charity, we shall become not melancholly, as these men are, and weak, always children (as the Proverb) carnal dry bones (as the Prophet speaks) that have no life, Lethargick, Stupid, Brawlers, Envious, Whisperers; but highly advanced in Christ, abundant in Charity, strong and stea-

dy in all conditions; complying with little things, aſpiring to the greateſt, full of chearfulneſs, full of knowledg, which whoſoever rejecteth, ſhall be rejected by the Lord of knowledg. 'Tis Ignorance alone which is commonly attended with an unaptneſs to learn; and that which the *Greeks* admirably expreſs by ſelf-love, that cauſeth us, as the Prophet *Eſay* ſpeaks, *to truſt in things of no moment, and to ſpeak vanity, to conceive ſorrow, and bring forth iniquity*, and to be timerous and humble ſlaves to *Jewiſh* Ceremonies; of which ſort of men, St. *Paul* ſpeaking, ſaith, *I bear them witneſs, that they have a zeal of God, but not according to knowledg.* But what was it that they did not know? Namely, that Chriſt is the end of the Law. Now Chriſt is a Spirit, is Love. But *Eſaias* more clearly deſcribes their miſerable and fruitleſs ſervitude in the fleſh; *Therefore*, ſaith he, *my people were led captive, becauſe they have not knowledg; and their Nobles periſhed with hunger, and their multitudes wither'd away with thirſt.* No wonder that the people, namely, the untaught Vulgar, and ſuch as ſee not, but with other mens eyes, ſhould ſerve the Elements of this World; but 'tis aſtoniſhment that the chief, as it were, of the Chriſtian Religion, ſhould ſtarve with hunger, and be parched with thirſt in the ſame Captivity. And why do they die with hunger? becauſe they have not learnt of Chriſt to break the Barley Loaves: they only roul about their

tongue

tongne the rough husk, and leave the heart and ſtrength thereof. And why do they pine away with thirſt? becauſe they have not learnt, with *Moſes*, to fetch Water out of the ſpiritual Rock, and have not drunk of the Rivers of Living Water, which flow from the Belly of Chriſt: for this was ſpoken of the Spirit, not of the Fleſh.

Therefore that you, my Brother, may not with ſorrowful toil and labour, profit little, but with eaſe become great and ſtrong in Chriſt, diligently put in practice this Rule, and creep not on the ground with unclean Creatures; but ſoaring on thoſe wings which *Plato* fanci'd to ſhoot out a-freſh in the ſouls of men, when warm'd with the flames of Love, riſe, as it were, by the ſteps of *Jacobs* Ladder, from the body to the ſpirit, from the viſible to the inviſible World, from the Letter to the Myſtery, from ſenſible to intellectual things. So the Lord will draw near to you whilſt you are drawing near to him; and if with all your power you endeavour to ariſe out of the darkneſs and noiſe of your ſenſes, he will ſeaſonably come to meet you from his inacceſſible Light, and that unconceivable ſilence, wherein not only all the tumultuous diſorders of the ſenſes, but the Images of all intellectual things are ſilent.

RULE VI.

AND becauſe one thing after another unexpectedly crowds into the mind of him that writes *ex tempore*, I will ſubjoyn a Sixth Rule near allied to the former, and as univerſally neceſſary to ſalvation, as it is by few regarded. And this it is, *That the mind of him that labours to aſpire to Chriſt, ſhould as much as can be, diſſent both from the Actions and Opinions of the Vulgar, and take his Pattern of Piety from Chriſt alone.* This is the only Archetype from whence whoſoever departs, though never ſo little, deviates from the Right way. Therefore *Plato* in his *Politicks*, wiſely (as in moſt things) denies that any man can conſtantly ſecure his Virtue, who does not furniſh his Mind with ſome certain Principles concerning Good and Evil: And how much more pernicious is it to fix in the mind erroneous Opinions concerning thoſe things which belong to ſalvation? Wherefore he thinks it ſhould be the chiefeſt care of Governours (who ought to be free from all Vice) to ſtamp upon the mind the beſt Principles, and thoſe moſt infallible, like moſt ſacred Laws, to regulate the Paſſions of Hatred and Deſire. For whatſoever perſwaſion is deeply rooted in the Mind, that we expreſs in our Manners; So that this ought to be the principal care of Chriſtians, that Children from their very Cradles, even

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in the Arms of their Nurses, and the Embraces of their Parents, should imbibe Perswasions worthy Christ; because nothing sinks deeper into the mind, or adheres to it more tenaciously, than that which is infused into it in our tender years. Let the Ears of Infants be far from the wanton Love-Songs which Christians sing in every Corner, Songs more obscene than the vulgar Heathens ever entertained: Let them not hear the Mother bemoaning the loss of what she accounted dear, or crying out, she is miserable, or destitute for the Death of a Friend: Let them not hear the Father reproaching his Cowardise that did not revenge an Injury; or admiring those who have purchased great Estates by oblique means; The Nature of Man, too prone to Vice, presently catcheth at the fatal Example, as Sulphur at the neighbouring fire. And this is to be performed in every Age, that all the Errors of the Vulgar may be rooted out of the Mind, and wholesom Opinions being planted in their room, may be so strongly fixt, that the greatest force cannot pluck them out. He that hath done this, will with ease on his own accord, pursue Virtue; and think those that do otherwise, worthy of pity, not of imitation; For to this purpose is that wise Saying of *Socrates*, though reproved for it by *Aristotle*, *That Virtue is nothing else but the knowledg of what things are to be avoided, what to be desired*; Not that he did not well

ſee the difference betwixt the Knowledg, and the Love of good; but as *Demoſthenes* ſaid, *That Pronunciation was the firſt, ſecond, and third thing in Eloquence*; ſignifying thereby, that it was ſo principal a part thereof, that he accounted it wholly to conſiſt in it. So likewiſe *Socrates* diſputing with *Protagoras*, proved, that knowledg is of ſo great moment in all Virtue, that ſins have their Original only from falſe Opinions; For both he that loves Chriſt, and he that loves Pleaſure, Riches, Honour, do both purſue that which is pleaſant, good, and beautiful; But theſe laſt fall through Ignorance, embracing that as ſweet, which is indeed moſt bitter; and flying that as bitter, which is really moſt ſweet; ſo likewiſe following that as good, and an advantage, which is a meer detriment; and accounting that for loſs, which is the greateſt gain; judging that to be beautiful, which is deform'd; and thinking that to be ignominious, which alone is glorious. Moreover, if a man be throughly perſwaded, ſo as that the Opinion, like Food, be turned, as it were, into the ſubſtance of the Soul, That Virtue alone is good, pleaſant, honeſt and profitable; and on the other ſide, That Vice alone is evil, tormenting, filthy, ſhameful, damnable; And meaſure theſe not by popular Opinion, but by the Nature of things, it is impoſſible for him, while he perſiſts in this perſwaſion, to be long immerſed in ſin: For 'tis long ſince the Vulgar have been the worſt

worst Authors of Living, as well as of Judging: and humane Affairs were never in so good order, but that the worst still pleased the many. Have a care of imbibing this false Maxim, Every one does this; In these steps my Predecessors walk'd; Such a Philosopher, and so great a Divine is of this Opinion; This is practised by Kings, This by Bishops, and sure these are not the Vulgar. But be not taken with great Names: I measure not the Vulgar by their Condition, but their hearts; all who lying bound by their Passions in that Cave, which *Plato* fancied, admire the Images of things for things really true, all these I call the Vulgar. Is not he preposterous, that labours to apply the Rule to the Stone, not the Stone to the Rule? and is not he much more absurd, who endeavours to make Christ stoop to the Lives of men, and not the manners of men to Christ? Do not therefore think it right, because the chiefest, the greatest part of men do it; but then think what you do is good, when it is conformable to the Rule of Christ; nay more, suspect whatsoever it is that pleaseth the generality. It is a little Flock, and will be always so, to whom the Christian Simplicity, Poverty and Truth, is grateful; It is a little, but it is an happy one, because to it alone is the Kingdom of Heaven due; Narrow is the path of Virtue, and few there be that walk in it; but there is no other that leads to Life. Whether does a wise Builder take his

pattern from the most usual, or the best kind of work? And do not *Painters* propose to themselves the best Originals to Copy after? Christ is our Pattern and Example, in whom alone are all the methods of happy living; Him we may imitate without restraint; whereas in good men, only that is convenient to be copied out, which agrees with Christ the Original. But of the generality of Christians think this, That none were ever more corrupt, no, not amongst the Heathens, as to Opinions concerning Morality; As to their Faith, and how they believe, let them look to that. This is certainly most true, That Faith without Actions worthy of it, is so far from doing them good, that it increases their damnation. Turn over the Annals of the Ancients, and compare them with the manners of these times; when was true Integrity more despised? When were Riches got by any means in greater value? In what Age was the saying of *Horace* more true?

For by this Empress Wealth is all bestow'd,
A rich and honest Wife, and every good,
As Beauty, Friends, and nobleness of Blood.

And again——*what is Virtue worth*
Without a good Estate to set it forth?

Who does not now seriously read the Satyrists *Irony*?

O Ro-

O Romans! Romans! *Gold must first be sought,*
Then Virtue, that's worth but a second thought.

When was Luxury at a greater height? When were Uncleanneſs and Adulteries more common, or more unpuniſhed, or leſs ſhameful? whilſt Princes indulge their own follies in others, and every one thinks it a fine thing to imitate the Courtiers Vices; and who does not think Poverty the greateſt Evil and Reproach? Formerly the Whoremongers, the Covetous, Vain Boaſters, and Admirers of Money, were ſcoffed at, even on the Stage; in the gentile Shews the Vulgar clapt when Vices were wittily laſht, which the better ſort of Chriſtians now applaud, when they hear them praiſed. The people at the *Athenian* Plays, would not endure an Actor repeating out of one of *Euripides*'s Tragedies, the words of a certain covetous man, that preferred Money before all the other Conveniences of humane life; and had like to have hiſſed off the Player, and damn'd the whole Tragedy, if the Poet, quietly riſing up, had not bid them ſtay, and ſee the end of the covetous Fool. How many Examples are there of men, who having well diſcharged their publick Employments in the Commonwealth, enriched their private Family with nothing but an honourable Repute! who preferred their Loyalty above Riches, and eſteemed

esteemed their Chastity better than Life; who were neither insolent in Prosperity, nor dejected with the Frowns of Fortune; who preferred honest dangers before pleasures, and content with the Conscience of having done well, desired neither Honours, nor Wealth, nor the rest of the advantages of Fortune? To omit the Sanctity of *Phocion*, the Poverty of *Fabritius*, the Magnanimity of *Camillus*, the Severity of *Brutus*, the Chastity of *Pythagoras*, the Integrity of *Cato*, and a thousand admirable Ornaments of all Virtues, which, to our shame, are every where to be met with in the *Lacedemonian*, the *Persian*, the *Athenian*, and the *Roman* Annals; to omit these, I say, St. *Austin*, as he testifies of himself in his *Confessions*, long before he became a Christian, contemned Money, despised Honours, was not enflamed with Glory, and so bridled his pleasures, that in the heat of his Youth he was content with one Woman, and faithfully kept his Marriage-Vow. You will rarely find such Examples, such Minds as these amongst Courtiers, or Ecclesiasticks, or the Monks themselves; or if there be any such, presently, like the Ass amongst the Apes, he shall be exposed to laughter, and by many be called Doting Fool, dull, an Hypocrite, one that knows not things; melancholly, mad, and perhaps be scarce thought a Man. So little do we revere the Doctrine of Christ, so little express it in our Lives, that now-a-days nothing is commonly thought

thought more sottish; nothing more base, nothing more shameful, than to be sincerely, and from the heart a Christian; as if either Christ had in vain conversed with us upon Earth, or Christianity is now quite different from what it formerly was; or in fine, did not equally belong to all. From these therefore I would have you wholly to dissent, and measure the value of all things by the Communion that it hath of Christ alone. Who does not commonly think it a famous thing, and reckon it amongst the chiefest goods, to descend from renowned Ancestors, and to be nobly born? But be not you concerned when you hear the wise men of this World, men empowered with great Authority, gravely disputing about the degrees of their Pedigree, as if it was a thing of the greatest moment; or when you see others so puffed up with the Acts of their Predecessors, that they scarce think others to be men, in comparison of themselves; like *Democritus*, laugh at their mistake, and reckon (as the truth is) That to be born again in Christ, To be a member of his body, To become one Spirit with God, is the only and the greatest Nobility. Let others be the Sons of Kings, do you account it your greatest honour to be, and to be called the Son of God: Let them please themselves to be conversant in the Courts of Princes, do you rather chuse, with holy *David, to be a door-keeper in the house of the Lord.* Observe whom Christ hath chosen; namely,

namely, the weak, the foolish, the ignoble, according to the World. In *Adam* we are all meanly born, in Christ we are all one; It is true Nobility to contemn that of Birth, and to be the Servant of Christ. Think those your Ancestors, whose Virtues you transcribe. When the best Judg of Nobility, heard the *Jews* boasting, That they had *Abraham* to their Father, one that was not only Rich, and Illustrious, and a Conqueror of Kings, but also a Favourite of Heaven for his Divine Virtues, (and who does not think this great and worthy of Glory?) he told them, *You are of your Father the Devil, and the works of your Father you will do*; and St *Paul* esteeming generosity by his Master's Rule, tells us, *that all are not Israelites, who are of the circumcision, nor all Children, who are of the Seed of Abraham.* 'Tis a shameful ignobleness to be a Slave to sin, to have no relation to Christ, who will acknowledg none but those that *do the will of his Father which is in heaven.* He is meanly born sure, even below Contempt, that hath the Devil for his Father; yet his Son he is, who doth his works, if Christ, who is Truth it self, may be believed. But 'tis the highest Nobility, to be both the Son and Heir of God, the Brother of Christ, and a Co-heir with our Lord. But let them take what Marks of Honour they please; but the Badges of Christians are (common indeed to us all, but) most illustrious, The Cross, The Crown of Thorns, The Nails, The Spear, The

Marks

marks of our Lord, which St. *Paul* gloried to bear in his own body. And thus you see how far I would have your thoughts to differ from the opinion of the Vulgar concerning Nobility.

He who hath amaſſed together vaſt heaps of Gold, is uſually ſtiled the Bleſſed, the Happy, Rich Man; But do you judg him the happy, nay, the only happy man, who poſſeſſeth Chriſt, the chiefeſt good; who purchaſeth the Jewel of a good Conſcience, at the expence of every thing, even of his Life; who hath found the treaſure of Wiſdom, a treaſure more precious than all the wealth of the World; who hath bought from the Riches of Chriſt, purified, well-tried Gold, that he may become Rich. What then are thoſe which the multitude admire, Gold, Jewels, Land? Riches falſly ſo called, but indeed Thorns, which choak the ſeed of the Divine Word, as it is in the Parable: Loads with which they that are burthened; can neither through the narrow way follow Chriſt, nor through the humble door, enter into the Kingdom of Heaven. Do not think your ſelf one pin the better, becauſe you are wealthier than *Midas*, or the fam'd *Creſus*; but more entangled, more fettered and burthened: He hath enough that can bravely deſpiſe thoſe things; and he is very well provided for, whom Chriſt hath promiſed that he ſhall not want; he ſhall not periſh with hunger, who refresheth the Manna of the Divine

vine Word; nor ſhall he be naked, that hath put on Chriſt. As often as your Virtue is diminiſhed, and Vice getteth ground, think that a loſs; but look upon it as a conſiderable gain, when your mind is improved with new additions of Virtue; and believe that you want nothing, if you poſſeſs him, in whom are all things. That which miſerable man names pleaſure, is nothing leſs than what it is called, 'Tis mere Madneſs; and to uſe the *Grecian* Proverb, the *Laughter of Ajax, a Sweet Poiſon, or a Flattering Peſtilence.* The joy of a pure Conſcience is the ſincere and the only pleaſure; the ſtudy of the Sacred Scriptures, the greateſt dainties; the Hymns of the Holy Spirit, the ſweeteſt muſick; the Communion of all Saints, the moſt pleaſant company; and the enjoyment of Truth, the moſt voluptuous delight. Do but clear your Eyes, and cleanſe your Palate, and Chriſt will begin to reliſh ſweetly to you; and if you once truly taſt him, tho the *Meſſians*, the delicate *Sybarites*, the *Epicureans* ſhould unite all their allurements, you will nauſeate them all in compariſon of him alone. That is not for this Reaſon ſweet, becauſe it taſts ſo; but that which taſts ſo to a ſound Palate. If Water reliſh like Wine to a man burning in a Fever: no body calls this his pleaſure, but his diſeaſe. You are miſtaken, if you believe not that Repenting Tears are more pleaſant to pious men, than Laughter, Mirth and Jollity are to the wicked; that

Faſt-

Fastings, and Mortifications are not sweeter to them, than *Quails*, *Pheasants*, *Partridges*, *Sturgion*, or *Turbets*, are to those; That their sparing Tables furnished from *Pythagoras's* Gardens, are not greater dainties, than the nauseating plenty of the other. To sum up all; In a word, It is the truest pleasure to be allured with the Love of Christ, not with false delights.

Now reflect and see how the world abuseth the names of Love and Hatred; When a loose young Man is enamoured on a Woman, this the World calls Love, when indeed there is no more real Hatred: True Love will consult other mens advantage, even to its own loss; now he respects nothing but his own pleasure, and by consequence, loves not her, but himself; tho not this neither; for no Man can love or hate another, that does not first love or hate himself: But to love much, is sometimes to hate much; and to hate aright, is to love. Therefore he that for a little advantage of his own, as he thinks, lays snares to entrap an innocent Maid with Presents, and with flattering words, that he may rob her of what she holds most dear, her Honour, her Modesty, her Innocence, her Chastity, and her Reputation; rather, much rather hates, than loves her. Indeed no hatred can be more barbarous than this: When fond Parents indulge the faults of their Children, it is usual to say, Oh! how tenderly they love them! Rather, how cruelly do they hate

hate them, who whilst they humour their own affections, neglect the salvation of their Children? What does our most malicious Enemy the Devil wish us, but that living here unpunished, we may at last be thrown into everlasting burnings? They call him a mild Master, and a merciful Prince, who either winks at, or it may be favours some wickedness; because being free from punishment, they may sin with the greater licentiousness: An unhappiness this, which God by the mouth of a Prophet threatens to inflict on such as he thinks unworthy of his mercy; *I will not*, says he, *visit your Daughters, when they commit uncleanness, nor your Daughters-in-law, when they are adulteresses*; whereas he promised *David*, saying, *I will visit their iniquities with a rod, and their sins with scourges; nevertheless I will not utterly take my mercy from them.* You see that in Christ *all things shall become new*, and the very names of things are changed; he that unduely loves himself, hates himself most; he that is too merciful to himself, is most cruel; too much to indulge, is to neglect; to hurt, is to profit; and to lose, is to save ones self. Then you take the greatest care of your self, when you deny the desires of the Flesh; if you be severe against sin, you are then most indulgent; if you kill the sinner, you save the man; and if you destroy what man hath done, you restore the Work of God.

But

But now let us consider what popular Error thinks of Power and Weakness, Valour and Cowardise; And do they not call him powerful, who can easily injure whom he will? A power, this, more than odious, and common to them, with Vipers, and Scorpions, and the Devil himself, who rejoyces to do mischief; but God alone is truly powerful, who neither can injure, if he would, nor would if he could, because it is his nature to do good. But how will the powerful hurt a Man? Will he deprive him of his Estate, torment his Body, or take away his Life? If he does this to a pious man, he bestows a favour instead of a mischief; if to a wicked one, he indeed administred the occasion, but he hath done the injury to himself, for no man can be hurt but by himself; he that goes to hurt another, must first strike through his own side; you intend to cheat me of my Estate; but you put the greatest cheat upon your self, when you lost your Charity. None can give me a wound, but he must first wound himself more deeply; you cannot take away my Life, but you first stab your own Soul. Does not St. *Paul*, who was weak in doing, but most strong in bearing injuries, glory, That he *could do all things through Christ*? They commonly call him stout, and a Man of courage, that for the least injury in the world, boyls up into impotent rage, and retaliates reproaches with scurrilous language, and evil with evil. On the contrary, he that dis-

dissembles, or puts up a received injury, him they brand with Cowardise, and the want of Courage. Rather, what can be farther from true greatness of Spirit, than to be discomposed for every trifle? and so unable to despise anothers folly, as not to think your self a Man, unless you overcome one evil with a greater? But how much braver is it, not only with a great mind to neglect an injury, but also to return it with a kindness? I do not look upon him to be Stout, who can dare an Enemy, or Scale Walls, or with a contempt of Life run his head into every danger; a thing which every Gladiator almost does: But him that can overcome his own mind, that can wish well to those that wish him ill, bless those that curse him, deserve well of those that provok'd him; to such a one the Title of a Brave and Great Spirit is due.

Let us proceed to examine what the World calls Glory, Shame, and Dishonour; Are you commended for this, or that thing, by such or such men? If for evil things, and by evil men, this is a false Glory, and a real dishonour. Are you discommended, derided? For what is it? and by whom? Is it for your Piety, or Innocence? And that by evil men? Then it is so far from being a reproach, that there can be no truer Glory. Let the whole World explode and hiss at you, yet that must needs be glorious which Christ approves. Let them applaud, and with shouts proclaim it well;

well; yet that cannot but be shameful which displeaseth God. To get a great Estate, to secure it when gotten, and to provide for posterity, is vulgarly called prudence: For so we every where, and seriously hear men say of such as in a short time purchase great Estates, He is a thrifty Man, Wise, Cunning, and Provident: Thus the World, who is a Lyar, as well as the Father of it. But what says Truth? *Thou fool, this night shall thy soul be required of thee.* He had fill'd his Barns with Wheat, stored all his Granaries with provisions, laid up treasures of Riches at home, thought he had nothing left to do, no, not so much as to set a poor Guard, which is usual, to watch his hoarded Riches, as the Poets story, that the Dragon kept the Golden-Fleece; nothing but to enjoy what he had gotten; yet him the Gospel calleth Fool: And indeed, what can be more sottish, than by catching at the shadow of things, to lose the real substance? This we are wont to laugh at in *Esop's* Dog, and it ought much more to be so derided, or rather lamented in Christians. He is accounted a raw Merchant that knows not the Comedians Maxim (Opportunely to neglect Money, is sometimes the greatest gain) and that catches at a present advantage, which he knows will be followed with a greater loss. How much more improvident is it, to be sollicitously careful for this Life, that is falling every moment, which yet would be supplied by God; and to take

no

no care for a future Life, which we must lead in misery eternal, if it be not carefully prevented?

There is another Error yet; They call him Wise and Experienced, that catching at every flying report, pretends to know what's done all o're the World; what fortune the Merchants meet with; what the King of *France* designs; what changes there are at *Rome*; what new events in *Germany*; how the *Danes* and the *Scythians* live; what Counsels Princes take: In a word, one that can talk about every Affair with all sort of men, he, say they, is a Wise Man. But what can be more unthinking, what more foolish than to search after those things which are far off, and belong not at all to you; & in the mean time not so much as to think of what's done in your own Breast, and what alone most nearly concerns you? You tell me of Wars in foreign parts, tell me rather what Wars, Ambition, Anger, Lust, and Envy, raise in your own Breast; how near they are to be subdued; what hope of victory; how many of their forces are routed; and how far your Reason hath extended its Empire: If in these you be vigilant, sagacious, and circumspect, then I will say you are wise, and retort upon the World, what they are wont to throw against us, *He is wise to no purpose, who is not wise for himself.* If you thus examine all the Cares and Joys of Men, their Hopes and Fears, their Affections and Opinions, you will find them all full of Error,

Error, whilst they *call good evil, and evil good; whilst they make sweet bitter, and bitter sweet; light darkness, and darkness light*: And 'tis the greatest part of men that do this: But you ought to contemn such, lest you should wish to be like them, and at the same time to pity them, that you may desire they may become like you; and to use St. *Austins* words, you should lament those, that are worthy to be derided, and deride those that are to be lamented. Be not conformable to this World in evil things, but be reformed in newness of heart, that you may prove not what men admire, *but what is that good, and well-pleasing, and perfect will of God.* You are upon the brink of Danger, and ready to sink into it, if you once begin curiously to observe what the Generality do, and to be pleased with their Sentiments. You are a Son of Light and Life; *Let the dead bury their dead, and the blind leaders of the blind, fall into the Ditch*; Be careful you do not in the least take your Eye off from Christ, your great Exemplar: You shall not err whilst you follow the guide of Truth, nor stumble in the Dark, if you walk after the Light. If by the Beams hereof you can discern painted Goods from those which are truly such; if real Evils, from seeming ones; you will abhor, not imitate the blindeness of the multitude, that for the most empty deluding Shadows of things, grow more unquietly raging, than the most angry

angry Sea, just as they are toss'd by their changing Passions, Anger or Envy, Love or Hatred, Hope or Fear, Joy or Sorrow. The *Brachmans*, the *Cynicks*, the *Stoicks*, all eagerly defend their Opinions; and tho the World disclaims, explodes and hisses at them all; yet they obstinately adhere to what they have once perswaded themselves into a belief of. Do you likewise boldly fix in your mind the decrees of your Sect, and securely and wholly adhere to the opinion of your Founder.

Opinions worthy of a Christian.

ALways hold fast these Paradoxes of true Christianity, That no Christian should think he is born, or should be willing to live for himself alone, nor to attribute whatsoever he hath or is, to himself; but to own it all received from God the Author, and to think all his Goods common to all; Christian Charity knows no Propriety; he must love the Godly in Christ, and the Wicked for Christs sake, who so loved us first, when we were Enemies, that he gave himself to redeem us: Those he must embrace, because they are good; and these at least, that he may make them so: He must hate none no more than a faithful Physician hates the Sick; he must be an Enemy only to Vice. The more grievous

grievous the Disease is, pure Charity will employ so much the more care. Is he an Adulterer? Is he Sacrilegious? Is he a *Turk*? Let him hate the Adulterer, not the Man; let him disdain the Sacrilegious, kill the *Turk*, but not the Persons. He must endeavour to destroy the Impious, such as he hath made himself; that the Man may be saved, whom God created. He must from his Heart pray for, wish and do good to all: He must not hurt those that have deserved it, and on the contrary, he must do good to those that merit ill. He must rejoyce at the Prosperity, and be sorry for the Losses of all, as if they were his own: For so the Apostle commands, *Weep with those that weep, and rejoyce with those that rejoyce.* Nay more, he should be more nearly touched with anothers misfortune, more rejoyced at his Brothers good, than at his own. It is not the part of a Christian thus to think, What have I to do with him, I know not what he is, he is a Stranger, and never well deserved of me; he hath sometimes injured, but never did me any kindness: Do not so much as think thus; only remember with what merit you purchased what Christ did for you, who would have you return his Kindness in Bounties towards your Neighbour, not towards himself. See only what he stands in need of, and what you can do: Only consider; he is my Brother in the Lord, my Co-heir in Christ, a Member of the same Body, Redeemed with the same Blood, Par-

taker of the common Faith, and call'd to the ſame Grace and Happineſs of a future Life. As the Apoſtle St. *Paul* ſaid, *One Body and one Spirit; as ye are called in one hope of your calling, one Lord, and one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in us all.* How can he be a Stranger to you, with whom you are joyn'd in ſuch a multiplied bond of Unity? Amongſt the *Gentiles*, the Orators mightily perſwaded men to kindneſs or hatred, by theſe or the like Circumſtances; he is a Fellow-Citizen, near ally'd, a-kin; on the contrary, he is a Friend, well-deſerving, grateful, well born, wealthy, or otherwiſe. In Chriſt all theſe are either nothing, or according to St. *Paul*, they are one and the ſame. Set this one thing before your Eyes, and 'tis enough: He is my Fleſh, my Brother in Chriſt, and does not that which is conferr'd upon a member, redound to the whole Body, and thence to the Head? We are all of us members one of another; the Members united compoſe the Body; the Head of the Body, is Chriſt; the Head of Chriſt, is God. Therefore, whatſoever is either well or ill done to any one Member, it is done to your ſelf, to every one, to Chriſt, and to God. All theſe are one, God, Chriſt, the Body and the Members. There is no place for that ſaying among Chriſtians, Like will to like; or diſſimilitude is the mother of hatred. To what purpoſe are the Names of difference, where

where there is so great Unity? It does not savour of Christianity, that the Courtier for some trifle should be above measure unkind to the Citizen, the Noble-man to the Mean-born, the Magistrate to the private Person, the Rich to the Poor, the Powerful to the Weak, the *Italian* to the *German*, the *French* to the *English*, the Grammarian to the Divine, the Logician to the Grammarian, the Physitian to the Lawyer, the Learned to the Untaught, the Unmarried to the Married, the Young to the Old, the Clerk to the Laick, the Priest to the Monk, a Carmelite to a Jacobin; and not to mention all, that any should be unkind to another, that differs from him in some trifling thing. Where is the Charity which loves even its Enemy, when the change of a Name, the different colour of a Garment, a Girdle, or a Shooe, and such like follies of Men, shall make me hateful to you? Rather let us give over those childish Trifles, and accustome our selves to have before our Eyes that which is really important, and in many places inculcated to us by St. *Paul*. That all of us in Christ the Head, are Members of one Body, quicken'd with the same Spirit, if so be we live in him; that we should not envy the more happy members, and willingly assist the weaker; that we should think we our selves receive a kindness, when we do one to our Neighbour; and that we are injured when our Brother is so. Nor let any one take care for himself alone;

but to his Power distribute in common, what he hath received from God, that all may return to him from whence they flowed, to wit, from the Head. This is what St. *Paul* writes to the *Corinthians*, saying, *As the Body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one Spirit are we all baptized into one Body, whether we be* Jews *or* Gentiles, *whether we be bond or free; and have been all made to drink into one Spirit; for the Body is not one Member, but many. If the foot shall say, because I am not the hand, I am not of the body, is it therefore not the Body? and if the Ear shall say, because I am not the Eye, I am not of the Body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the Members, every one of them in the Body, as it hath pleased him: And if they were all one Member, where were the Body? But now are they many members, yet but one Body. And the Eye cannot say unto the Head, I have no need of thee; nor again, the Head to the Feet, I have no need of you: Nay, much more, those Members of the Body which seem to be more feeble, are necessary: And those members of the body which we think to be less honourable, upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness. For our comely parts have no need, but God hath temper'd the Body together, having*

ving given more abundant honour to that part which lacked, that there should be no more Schism in the Body; but the Members should have the same care one of another. Now ye are the Body of Christ, and Members in particular After the same manner he writeth to the *Romans*, Rom. 12. *For as we have many Members in the Body, and all Members have not the same Office; so we being many, are one Body in Christ; and every one Members one of another.* And again to the *Ephesians*, *But speaking the Truth in Love, may grow up into him in all things, which is the Head, even Christ, from whom the whole Body fitly joyned together, and compacted by that which every joynt supplieth; according to the effectual working in the measure of every part, maketh encrease of the Body, to the edifying of it self in Love.* And elsewhere he commandeth us, *To bear one anothers burthens, because we are members of one another.* Now consider, whether they can belong to this Body, whom you hear every where speaking after this manner; My Estate came to me by Inheritance, I possess it not by Fraud, but by Law and Equity; why should I not use or abuse it, as I please? Why should I give them any of it, to whom I owe nothing? If I spend and waste it, it is my own, and it concerns no Body else: You see a Menber pine away with Hunger, and you overload your Stomach with the Flesh of *Pheasants*. Your naked Brother shivers with Cold, and you let the Moths ra-

ther eat and ſpoil your whole Wardrobe. You have thrown away a thouſand Crowns a Night at Dice, and in the mean time, ſuffered a miſerable Maid for mere Poverty to proſtitute her Honour, and a Soul is loſt for which Chriſt laid down his Life. And do you ſay, what is it to me? I can do what I will with my own; And while you'r in this humour, do you think your ſelf a Chriſtian, when indeed you are not a man? In Converſation, you hear the Reputation of this or that man injured, you are ſilent, and it may be pleas'd with the Slanderer; I would have contradicted it, ſay you, if what he ſaid had concern'd my ſelf, but I have nothing to do with the party injured: Is it ſo? Therefore you have no ſhare in the Body, if not in the Members; no nor in the Head, if none in the Body. But 'tis lawful, ſay they, to repel force by force; no matter what Civil Laws permit. But I wonder whence ſuch words ſhould ſteal into the manners of Chriſtians; I did an injury, but I was provoked, and I had much rather give than ſuffer Evil. Be it ſo, human Laws indeed puniſh not what they indulge; but what will Chriſt thy King do, if thou Tranſgreſs his Law? Matth. 5. *I ſay unto you, That ye reſiſt not evil; but whoſoever ſhall ſmite thee on the right Cheek, turn to him the other alſo; and if any man will ſue thee at the Law, and take away thy Coat, let him have thy Cloak alſo; and whoſoever ſhall compel thee to go a mile, go with him twain.*

Love

Love your Enemies, do good to them that hate you, and pray for them that despitefully use you, and persecute you, that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil, and the good, and sendeth rain on the just and on the unjust. Do not say, he spoke not these things to me, but to his Apostles, to those that are perfect: For do you not Read, (*That you may be the children of your father which is in heaven*)? If you desire not to be the Son of God, this Law indeed belongs not to you; tho you must know he cannot be a good man that would not be perfect: And take this along with you too, That if the command concerns you not, neither shall the reward; for it follows, *If you love them that love you, what reward have you?* As if he should have said, you shall have none at all; for indeed it is no Virtue to do so, tho the omission of it is a Sin. There is nothing due to either, where both render like for like, and mutually oblige. Hear St. *Paul* that great Publisher and Interpreter of the Christian Law. *Bless*, saith he, *those that persecute you; bless, and curse not; render not evil for evil; if it be possible, as much as in you lies, live peaceably with all men; dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, vengeance is mine, I will repay, saith the Lord. Therefore if thy enemy hunger, feed him; if he thirst, give him drink; for in so doing*

thou ſhalt heap coals of fire on his head; be not overcome of evil, but overcome evil with good. You will ſay, What will become of me, if I nurſe up anothers inſolence with my meekneſs? and by taking an old injury, invite a ſecond? If you can either avoid or repel an evil without doing one your ſelf, no body forbids you that priviledge; but if you cannot, have a care of ſaying, It is better to do than to ſuffer one: Make him better if you can, either overcoming him by favours, or conquering him with meekneſs; if not, it's better that one ſhould periſh, than that both ſhould; that you ſhould be enriched with patience, than that both ſhould become evil by a mutual retaliation of injuries Therefore let it be a Chriſtians reſolved maxim, to contend with all in Love; in meekneſs, and in kindneſs; but willingly to yield even to the meaneſt, in contention, hatred, contumelies, and injuries. But the man is unworthy to have a kindneſs done him, or to be ſubmitted to; it may be ſo, but 'tis worthy you ſo do it, and Chriſt is worthy for whoſe ſake it is done. As I will do no man an injury, ſay they, ſo neither will I take any. Rather when you are injured, heartily forgive the fault, taking care that you do not any thing which may ſtand in need to be forgiven you; be as cautious in avoiding a fault your ſelf, as you are eaſie to remit another mans; the greater you are, be ſo much the more humble, that you may be Servant to all in Love.

If

If you be of noble Blood, Manners becoming Christ will not obscure, but adorn your Nobility; if you be Learned, you should the more modestly bear with, and inform the ignorance of the untaught; for the more you have committed to you, the more you owe to your Brother. If you be Rich, remember that you are a Steward, not a Lord; and carefully look how you manage the common stock; you are mistaken if you think that prosperity is forbidden, and poverty enjoyned to a Monk alone; both in some measure belong to all Christians; The Law punisheth you, if you steal what's another man's; it connives at you, when you shut your hand against a poor Brother; but Christ will punish both. If you be a Magistrate, let not the Honour make you more cruel, rather let the burthen make you more sollicitous: It may be you will say, I bear no Ecclesiastical Office, I am neither Bishop, nor Curate, and so need not be so careful. Suppose you be not, yet are you not a Christian? But you care not what sect you are of, so you be not an Ecclesiastick; Christ is become so contemptible in the Eyes of the World, that 'tis thought a Great and Royal thing to have no commerce with him; nay, the nearer any one's allied to him, the more he is despised. Hence you dayly hear the peevish Laicks, when they would express their contempt, call us *Priest*, or *Parson*, as if this was the most reproachful Character; and with the same

mind and voice, as if they were upbraiding one that had committed Inceſt or Sacrilege. Indeed I wonder why they do not reproach us with our Baptiſm too, and like the *Saracens*, reckon the Title of Chriſt a mark of diſhonour. If they only called him a lewd Clergy-man, or one unworthy to be a Prieſt, they were to be born with, as thoſe that ſtigmatiz'd the vicious manners of the Man, but deſpiſed not the Profeſſion of Religion. But 'tis eaſie to diſcern what thoſe Chriſtians only in name do think of Chriſt, who account it their glory to have violated the honour of Virgins, to have got their Eſtates by Oppreſſion; to have won or loſt at Gaming, with many ſuch infamous crimes; and at the ſame time think that they can give another no name in the World more deſpicable, more opprobrious, or ſhameful, than the name of Prieſt or Parſon: But know you that the Lord of Biſhops and of Civil Magiſtrates is the ſame, both are his Vicegerents, and both muſt give an account to him; If you have reſpect to any thing but him, either when you undertake, or execute the Magiſtracy, no matter tho the World call you not Symoniacal, he will certainly puniſh you as ſuch; if you are ambitious to get into any publick Office, not that you may advance the common good, but encreaſe your own Eſtate, or to be Revenged on thoſe you have a ſpleen againſt, your Magiſtracy is a Robbery in the Eyes of God: If you proſecute

Thieves,

Thieves, not that he who hath been Rob'd may receive his own again, but to get it out of their hand into your own, pray what's the difference betwixt you and them, unless it be, that you steal from the Thieves, as they did from the Travellers? In a word, unless you take upon you the Office of a Magistrate with this Resolution, That you will be ready to defend Justice, tho it be to the loss of your Estate and Life, Christ will not think you have discharged your duty. To this, Let me add what *Plato* says, *That none are worthy of a Magistracy, that does not unwillingly take it upon them.* If you be a Prince, have a care left you be bewitched with these poysonous words of flatterers; You are Lord and Master, free from, and above the Laws, to you every thing is just and honest, you may do what you please, and what the Priests talk commonly, concern not you: Rather think, what is indeed most true, That there is one Lord of all, even Jesus Christ, whom you are obliged to resemble most of all, because you are his Vicegerent; none ought to observe his Discipline more exactly than you, of whom he will exact a more severe account than of others. Do not presently think that Just which you Will, only Will nothing but what is Just; what would be evil in any other man, think it not so much as tolerable in you; nay, give not your self the privilege of doing those things which are commonly wont to be thought excusable, and look upon that

that as a heinous crime in you, which is but a fault in others. Let not your Riches only procure you more Honour, Admiration, Dignities, or Authority, than those have that are meanly born; but let them be a means to make you exercise greater Virtues than the Populacy: And let not the Vulgar admire such things in you, as may encourage the very crimes which you daily punish. Take away the love of Riches, and where will you find any Thieves or Robbers of Church and Crown-Lands? Take away the desire of pleasures, and you'l have no Whoremongers, or Adulterers; therefore whenever you would be seen more than ordinary magnificent by your Subjects, discover not your love of Riches to the eyes of Fools; or when more happy, gay and merry, do not vainly shew your Luxury and Pleasures: Let them from your example first learn to contemn these, To reverence Virtue, to esteem Frugality, to commend Temperance, to honour Modesty; and in all your Conduct be not seen to do such things as your Authority punisheth in the people: For the best way to suppress and cut off wickedness, is to let them see that the root of wickedness, Riches and Pleasure, are not at all esteem'd by you. Contemn not any, not even the meanest of the common sort, for you have both an equal share in the price wherewith you have been both redeemed; and 'tis not the noise of Ambition, or a haughty Cruelty, not Arms or surrounding

ing Guards, that can exempt you from contempt; but integrity of Life, severity of Manners, and a Conduct unstain'd with any of the Vices of the Populacy. To hold the highest place in doing the Office of a Magistrate, and to make distinction of none in that of Charity, are not inconsistent. Think that Principality consists in this, not in preceding others in Power and Riches, but in being an universal benefactor to all. Convert not publick things to your own private profit, but communicate those that are your own, even your whole self, to the publick interest; the people owe you much, but you should confer all upon them: Tho your Ears are forced to bear the ambitious titles of Invincible, Sacred, Majesty, let not your mind assume them, but refer all to Christ to whom they primarily belong: For the sake of the common good, tho not for your own, punish Treason; but think him the greatest Traytor to Majesty, who, with cruel violence unjustly acts any thing against Law in the Princes name: Let no mans injury touch you less than that which privately concerns your self: Remember that you are a publick person, and ought to think of nothing but the publick; if you be wise, consider with your self how great a burthen you have laid upon your shoulders, not only how great you are; and the more danger you are in, so much the less indulge your self, fetching the form of Governing your Empire, not from your Ancestors,

ceſtors, or flattering Sycophants, but from Chriſt; For what can be more abſurd, than that a Chriſtian Prince ſhould propoſe to himſelf *Hannibal*, or *Alexander* the Great, *Cæſar* or *Pompey*, in whom ſince he cannot reach ſome of their Virtues, he will chiefly imitate thoſe things which ought to be avoided; If *Cæſar* hath done any thing which the Hiſtorians approve, do not preſently propoſe that for an example; but if he hath done any thing which is not contrary to the Doctrine of the Lord; or ſuch as, tho it is not to be imitated, may yet incite to the ſtudy of Virtue. Let not your whole Empire be of ſo great weight with you, as to make you wilfully decline from the right way; rather lay down that, than reject Chriſt; and doubt not but he can recompence the contempt of an Earthly Empire, with a far richer Diadem. Nothing is ſo magnificent and glorious in Kings, as to reſemble, as near as may be, Jeſus the King of Kings; who as he was the greateſt, ſo he was the beſt. His Greatneſs he concealed upon Earth, his Goodneſs he was willing we ſhould be ſenſible of, becauſe he would rather have us imitate it; he denied that his Kingdom was of this World, tho he was the Lord of Heaven and Earth. The Princes of the Gentiles Exerciſe Lordſhip over them; but a Chriſtian exerciſeth not ſo much Power over his Subjects, as Charity; and he that is the greateſt, muſt think himſelf Servant, not Lord of all. This

makes

makes me wonder that the ambitious words of Power and Dominion should be assum'd by Popes themselves. And that Divines are not ashamed to be called no less unlearnedly than ambitiously, Our Masters; since Christ interdicted his Apostles to suffer themselves to be styled Lords or Masters, because there is one who is both our Lord and Master, who is also the Head of us all, even Jesus Christ. An Apostle, a Pastor, a Bishop, are words of Office, not of dominion. A Pope, an Abbot, are Sirnames of Charity, not of Power.

But why do I enter into such a sea of vulgar Errors: on what sort of men soever a truly spiritual man turns his eyes, he will every where see a great many things to be derided, and more to be lamented; he will find many opinions most depraved, and infinitely differing from the Doctrine of Christ; a great part whereof proceeds hence, that we have introduced the world, as it were, into Christianity. And what we read in ancient Divines concerning the world, this the unlearned refer to all those that are not Monks.

The world is in the Gospel, and by the Apostles, by Saint *Augustine*, Saint *Ambrose*, and Saint *Jerome*, called the Unbelievers, such as are estranged from the faith; enemies to the Cross of Christ; Blasphemers against God; those that are careful for to morrow, because they are distrustful of Christ; strive eagerly for Wealth, for Dominion, for Plea-

Pleaſures, becauſe being blinded with the deluſions of ſenſible things, they embrace falſe for real good. This is the world that knew not Chriſt the true light thereof; this is it which being wholly corrupted with evil, pleaſeth, loves, and liveth for it ſelf alone; for it hath not put on Chriſt, which is true charity; from this Chriſt ſeparated not his Apoſtles only, but all that he judged worthy of him; how then ſhall we mix with Chriſtianity this world, which is all along condemn'd in the Sacred Writings, and flatter our vices with the vain title thereof? Many even of the Learned, encreaſe this dangerous diſeaſe, adulterating the Word of God, as St. *Paul* ſaith, and wreſting the Divine Scriptures to the manners of the Age; whereas it is much more fit to regulate the manners by the Rule of Gods Word. But there is no kind of flattery more pernicious than when we heal not, but palliate the diſeaſes of the mind with words taken out of the Evangeliſts, or Prophets. When a Prince reads, *All power is from God*, he is apt preſently to grow proud: but why ſhould the Scripture make you more haughty, and not more ſollicitous? Do you think that God hath given you an Empire to govern, and do you not think that he will exact an account of your Government? The covetous man reads that Chriſtians are forbidden to have two coats; now Divines interpret one of the Coats to be, whatſoever exceeds the neceſſities of nature, and feeds the

diſeaſe

disease of Luxury; very well says the rich Miser, I yet want many things. The carnal and uncharitable reads, That charity permits you to prefer your own money, your own life, your own reputation, before those of anothers mans; therefore, says he, I will not give, lest I my self should come to want: I will not vindicate my Brothers fame, lest I bring a blot upon my own: I will forsake him in danger, lest I fall therein my self. In a word, I will live wholly to my self, lest any disadvantage should accrue to me for the sake of another. All that we have learnt from holy men, is to transcribe their examples in things that are not to be imitated. Thus the Adulterers and blood-thirsty, flatter themselves with *Davids* example; the covetous Misers object to us the riches of *Abraham*; Princes whose delight is to dishonour Virgins, reckon up the numerous Wives and Concubines of *Solomon*; they whose God is their belly, colour their sin with the drunkenness of *Noah*; and the incestuous alledg in their excuse the uncleanness of *Lot*. But why should we turn our eyes from the Holy Jesus, to place them upon these? sure I am, that Christians ought not to imitate any thing either in Prophets or Apostles, that in the least deviates from the Doctrine of Christ. However I will not be against your imitating of Holy men, though sinners, supposing that you imitate them in all their actions. You have followed *David* in his Adultery, follow him rather in his Repentance,

pentance; you have reſembled *Mary Magdalene* the Sinner, be like her when ſhe loved much, when ſhe wept, and threw her ſelf at the feet of Jeſus. You have perſecuted the Church of God with St. *Paul*; forſworn your ſelf with St. *Peter*; ſee that you be ready to lay down your head for Religion like the firſt of theſe, and to embrace the Croſs with the latter. Therefore God ſuffered even great men to fall into ſins, that we when we fall ſhould not deſpair, but that if we have been Companions with them in committing, ſo we ſhould be alſo in amending our errors; but inſtead of doing thus, we too much praiſe that which ought not to be imitated, and deprave ſome things well done by them; like Spiders, either ſucking all the venom that there is, or turning the wholſome juice into poyſon. What have you to do with rich *Abraham*, you whoſe Mammon is your God? Becauſe he was enricht with increaſe of breeding Cattel, God proſpering his Eſtate, and that under a carnal Law, is it therefore lawful for you who are a Chriſtian, to amaſs together vaſt treaſures, that you may either ſpend them in luxury, or which is worſe, hoard them up at home? It is eaſie to ſee how little he ſet his mind on riches (that without any care of his flow'd in upon him) when at Gods command he preſently brought forth his only Son to ſacrifice him; how much did he, think you, deſpiſe whole herds of Oxen, who regarded not his Son? whereas you dream-

dreaming of nothing but your interest, admiring nothing but money, are ready upon the prospect of any little gain, either to defraud your neighbour, or despise Christ, and yet do you think that you resemble *Abraham?* The simple Daughters of *Lot* when they saw the Country round about them all on fire, thinking that the whole World was destroyed, and that none escaped out of the vast flames besides themselves, stole into their Fathers bed, not with a dishoneſt, but pious design, to wit, lest mankind should be quite extinguished; especially when the Divine Command, *Increase and multiply*, was still in force; and will you have the impudence to compare your prodigious lusts with that which these young women did? for my part I think their Incest more venial than your Marriage, if in that state you serve your lust, not the end of Matrimony. *David* in many examples of piety most eminent, once fell into Adultery upon an occasion offered, not sought for; and shall it therefore be lawful for you to spend your whole life in unclean embraces? St. *Peter* out of a fear of death once denied Christ, for whom he was afterwards to die, and shall it therefore be lawful for you to perjure your self for any cause? St. *Paul* sin'd not with affection, but fell through error, and being admonished of it, presently repented; you knowingly, wilfully, and wittingly grow old in sin, and do you flatter your self with his example? St. *Matthew* a

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a word, without delay, laid down his office; and the examples of ſo many Saints, the Goſpel which you hear ſo often read, and the Sermons which you frequent, cannot pluck you from your beloved bags. Some Biſhops in our age tell me, we read St. *Auſtin* had two Concubines; but he was a Heathen, we are educated in Chriſtianity; he was young, we are grey-headed; an excellent compariſon indeed, becauſe that young Heathen, that he might not be intangled in the ſnares of Matrimony, uſed the company of a woman to whom he paid the fidelity of a Husband, as if ſhe had been his Wife, ſhall it therefore be leſs criminal for us who are Chriſtians and old men, Prieſts and Biſhops, to defile our ſelves with all manner of obſcene pleaſures? Farewell to good manners if once we give vice the name of virtue, and begin to be more witty and ſubtle to excuſe our ſins, than diligent to reform them. Eſpecially if we have learnt to maintain, and underprop, and nouriſh our depraved opinions with the patronage of the Divine Writings. Do you therefore, my deareſt Brother, wholly contemn both the actions and opinions of the generality of men, and ſincerely adhere to the Chriſtian Doctrine, equally deſpiſing for the love of piety all ſenſible things that are either to be abhor'd or deſired in this life. Let Chriſt alone, the only Author both of judging well, and living happily, be ſufficient for you. This indeed the world thinks mere folly and madneſs,

nes, but by this it pleased God to save those that believe. He is happily foolish who is wise for Christ; he is miserably foolish who knows him not. But, Sir, as I would have you boldly to dissent from the vulgar in their Notions, so I would not have you to be a Cynick, every where to rail at other mens actions, or opinions, superciliously to condemn, odiously to decry, or furiously to declaim against the lives of every one you see; lest you bring upon your self two evils at once, first become hated by all; and then when you are so, not be able to profit any. Be all things to all men as far as you may without offence to piety, that you may win all to Christ: outwardly, so accommodate your self to every one, that inwardly indeed your purpose may stand firm, and immovable, but your courteous, affable, easie, meek demeanour may allure your Brother, whom you must kindly invite to Christ, not fright away with a churlish roughness. In fine, what you think, is not so much to be expressed in passionate words, as in your manners; neither yet must you so indulge the infirmity of the generality, as not to dare when there is occasion, boldly to defend the truth; men are not to be deceived, but corrected with humanity.

RULE

RULE VII.

FUrthermore, *If through the infancy and weakneſs of our minds we cannot yet arrive to theſe ſpiritual things, yet we muſt with our utmoſt diligence endeavour to come as near them as we can.* Otherwiſe the trueſt and moſt compendious way to happineſs is, if we once ſo turn the whole mind to the admiration of Heavenly things, that as the body does the ſhadow, ſo the love of Chriſt, the love of what is eternal and good, may naturally bring along with it a contempt of frail, and an hatred of evil things; for one is a neceſſary conſequence of the other, and they mutually increaſe or diminiſh. The greater progreſs you have made in the love of Chriſt, the greater will be your hatred of the world; by how much the more you admire inviſible, by ſo much the more vile, fading, and momentary things will be; therefore you ſhould do in the diſcipline of virtue; what *Fabius* adviſeth to in Sciences, immediately endeavour to attain the beſt, which if by our own fault we do not accompliſh; the next thing is, even by a certain humane prudence to abſtain at leaſt from great vices, and preſerve our ſelves (as much as may be) intire for the Divine bounty; for as that body which is free from noxious humours, though it be exhauſted, and low, is the neareſt to health; ſo a mind not yet defiled with groſs faults, though it want

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true vertue, is the more capable of the Divine favour. If we be too weak to imitate Apostles, Martyrs, and Virgins, let us at least have a care that the Heathens be not seen to out-strip us in this race, many of whom when they neither knew a God to worship, nor a Hell to fear, did nevertheless think evil in its own nature by all means to be shun'd; insomuch that some chose rather to lose their Honour, their Estates, nay their Life, than to commit a crime. If sin be in it self such, that it is not to be committed for the greatest profit or disadvantage that can be proposed, surely if neither the justice of God affrights, nor his kindness dissuades; if neither the hope of Immortality, nor the fear of Eternal punishment reclaims; if the very natural turpitude of sin, which was enough to prevail upon the minds even of Heathens, does not prevail upon a Christian to abstain from it, at least the thousand disadvantages which attend a sinner, even in this life, may deter him; infamy, loss of Estate, poverty, the contempt and hatred of good men, anxiety of mind, inquietude, and which is worse than all, the most miserable torment of a guilty Conscience, which though some do not at present feel, being either obscured with the dullness of age, or inebriated with the pleasure of sin, yet they will feel it afterwards, and so much the more unhappily, by how much the later it happeneth. Wherefore young men are to be advised rather to believe so many Authors

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that this is the nature of ſin, than learn it by an unhappy experience in themſelves; and not to ſtain their life with vices, before they altogether know what life is. If Chriſt be cheap in your eſteem, who valued you at ſo great a rate when he bought you, for your own ſake at leaſt, refrain from evil. And though it is very dangerous to abide long in this low condition, yet it is much better for ſuch as cannot yet arrive to an Heroick, to ſtay amongſt the Moral vertues; better I ſay than to run headlong into all manner of Debauchery. This is not the Gole or end of happineſs; but when you are got hither, you are one ſtep nearer it; in the mean time we muſt always pray to God, that he would be pleaſed to advance us to a better ſtate.

RULE VIII.

IF a ſtorm of temptations often and grievouſly aſſault you, do not forthwith become leſs pious, or leſs perfect, or diſpleaſed with your ſelf, as if you was for this out of the verge of Gods care and love; rather give him thanks, becauſe he diſciplines you as a future heir; ſcourges you as a moſt dear Son, and trys you as a friend. 'Tis the greateſt argument that a man is rejected by the Divine Mercy, when he is beſet with no temptations. Call to mind St. *Paul* the Apoſtle, who after he had procur'd admiſſion into the Myſteries of the Third Heaven, was nevertheleſs buffet-

buffeted by Satan. Remember Holy *Job* the Friend of God, St. *Jerome*, St. *Francis*, and many other Fathers, who were all tempted with the greatest vices; if what you suffer be common to you with so many, and such great men, Why should you despond? Rather endeavour to overcome, like them; for God will not forsake you, but will, with the temptation, make a way for you to escape, or to sustain it.

RULE IX.

AS wise Commanders are wont to keep Centry, even in a time of peace, so should you keep your mind always vigilant, and circumspect against a future assault of the enemy; for he is still going about, seeking whom he may devour. Be as well prepared for him as you can, that at the first onset you may bravely repulse him, and bruise the head of the deadly Serpent: This is the way to get the easiest and the most perfect Conquest, and therefore 'tis the best policy to dash the Children of *Babylon* against the Rock, which is Christ, as soon as they are born, lest they become great.

RULE X.

BUT the tempter is chiefly repell'd by these methods, either if you bend your mind vehemently against him, and, as it were, spit

upon his ſuggeſtions; or if you pray ardently, or elſe wholly apply your mind to ſome holy employment; or laſtly, with ſome Texts of Scripture anſwer the Tempter, as we have before adviſed; and indeed it is a mighty advantage againſt all kind of Temptations, to have ſome particular ſentences ready, ſuch eſpecially as you have heretofore felt your mind moſt warmly affected with.

RULE XI.

THere is a double danger that chiefly attends pious men; one, leſt they ſink under the Temptation; the other, leſt they ſhould grow proud after the victory, with ſpiritual joy and comfort: And therefore that you may be ſafe, not only from nightly fear, but alſo from the noon-day Devil, *See that when the enemy ſollicites you to ſin, you look not upon your own weakneſs, but remember that you can do all things through Chriſt*, who ſaid, not only to his Apoſtles, but to you, and to all, even to the meaneſt of his members, *Be of good courage, I have overcome the world.* Again, *When after a victory, or in any pious work, you find your mind inwardly poſſeſt with a ſecret pleaſure, then beware that you do not arrogate any thing to your deſerts, but attribute all to God's free bounty*, and check your ſelf with St. *Paul's* words, *What haſt thou that thou haſt not received? And if thou haſt received, why doſt thou*

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boast as tho thou hadst not? Therefore against this twofold evil, there will be a twofold remedy, if in the conflict, distrusting your own power, you fly to Christ your Head, and place all your hopes of Conquest only in his favour: or if you feel the spiritual Consolation, you presently give thanks to him for the mercy, humbly acknowledging your own unworthiness.

RULE XII.

When you fight with the Enemy, be not satisfied only to decline, or to repel the stroak, but boldly snatch the weapon, and throw it at the owner, stabbing him with his own Sword. This you will do, if when you are tempted to evil, you do not only not sin, but from thence take occasion to do some Act of Virtue. And as the Poets elegantly feigned *Hercules* to grow in Courage, the more that angry *Juno* pressed him with dangers; in like manner do you endeavour to become better by the instigations of the Enemy. Are you tempted to Lust? Acknowledg your weakness, and denying your self something even of your Lawful pleasures, increase your chast and pious employments. Are you prompted to Covetousness and Avarice? increase your Alms. Are you incited to vain glory? be so much the more humble in all things. Thus every Temptation will become the renewing of a holy resolution, and an

increaſe of Piety; nor is there any more efficacious way in the world to put to flight, and wholly defeat our Enemy, than this; for he will be afraid to challenge you again, leſt he, who rejoyces at nothing ſo much as to be the Author of Sin, ſhould miniſter an occaſion of Piety.

RULE XIII.

ALways fight with that Courage and hope, as if this battel was to be your laſt, if you come off Conqueror; for it may come to paſs that the Divine Goodneſs may ſo reward your Valour, as that the Enemy once ſhamefully overcome, may never after attempt upon you again: For ſo we read it hath happened to ſome pious men. Nor did *Origen* abſurdly believe, That when Chriſtians overcome, then the Enemies forces are diminiſhed; when being once valiantly repulſed, he is not permitted to return again to tempt the man. Therefore in the conflict, boldly hope for a perpetual Peace; but yet when you have overcome, ſo behave your ſelf, as if you was again to enter the Liſts; for one temptation after another muſt ſtill be expected. We muſt never lay down our Arms, never quit our ſtation, never omit keeping Centry, whilſt we warfare in this Tabernacle of the Body: Each ſhould engrave that ſaying of the Prophet upon his Breaſt, *I will ſtand upon my Watch.*

RULE

RULE XIV.

WE must take infinite care lest we contemn any sin as if it was little; for no Enemy ever overcame oftner, than he that was despised. In this thing I have found not a few men miserably deceived; for they cheat themselves, whilst abominating all the rest, they indulge to themselves this or that Vice, which every one according to his temper fancies venial. A great part of those whom the vulgar call upright and holy, vehemently detest Rapine, Theft, Adultery, Murder, Incest; but simple Fornication, and the moderate use of voluptuous pleasures, they look upon as a light fault: And so you shall see this Man intemperate, and love to be Drunk, another licentious in his Language; a third haughty and vain-glorious, that are all of them, it may be, free from other Vices. But what Crimes shall we not abound with, if after this manner every one shall flatter his darling Sin? It is an Argument that those who are pleased with any one sin, do not truly possess any of the other virtues, but rather certain images of them, which either Nature, or Education, or lastly, Custom hath instilled into the minds even of Heathens. But he that detests any one Vice with a Christian hatred, must necessarily detest them all. He whose mind true Charity doth once possess, prosecutes the whole band of sins with equal detestation,

and flatters not himself with any venial ones, leſt he ſhould by degrees ſlip from the leaſt to the greateſt; and whilſt he is negligent in ſmall ones, fall into the moſt enormous: Altho' you cannot, it may be, yet root up the whole ſtock of Vices, yet you muſt daily cut off ſome branches from the corrupt Tree, and be always adding ſomething to the number of your Virtues; for ſo the great heap, as *Heſiod* calls it, will proportionably increaſe, or be diminiſhed.

RULE XV.

IF the labour which you muſt undergo in your conflict with temptation affrights you, let this be your remedy: *Do not compare the trouble of the Battel, with the pleaſure of the ſin; but compare the preſent bitterneſs of the fight, with the future bitterneſs of the ſin, which will certainly attend you, if you're overcome; and alſo the preſent ſweetneſs of the crime which allures you now, with the future ſweetneſs of the victory, and the peace of mind, which will be your reward if you fight ſtoutly, and you will quickly ſee how unequal the compariſon is.* 'Tis in this the unwary are deceived, who compare the bitterneſs of the fight, with the delight of the ſin, and regard not what the conſequence of either is; but a much greater and a more continued trouble attends the vanquiſhed, than he that overcomes doth meet with in the combat;

combat; and a far greater and more durable pleasure awaits the victor, than that which betrayed the yielding Coward into a fault: This he will easily discern, who will but make a tryal of both; and sure no Christian will be so degenerate as not to try, at least sometimes (since he can every day yield to a temptation) what it is to overcome one; which the more frequently he does, the sweeter will the victory be.

RULE XVI.

BUT if it ever happen that you receive a deadly wound, be sure you do not throw away your Buckler, and quitting your Arms, deliver your self prisoner to the enemy: This I have observed to befall not a few, whose minds are naturally more weak and effeminate; so that if they once be defeated, they give over all resistance, and yielding themselves wholly slaves to their Affections, never think of recovering their Liberty. Such Cowardise is more than dangerous, which tho it sometimes accompanies none of the worst dispositions, yet it is wont to lead them to that which is the worst of all, namely to Despair: Therefore against this the mind must be fortified with this Rule, That when we have fallen into sin, we should not only not despair, but imitate valiant Soldiers, whom the shame of a dishonourable defeat, and the smart of a wound, is often so far from put-

ting to flight, that it whets their Courage, and makes them fight more bravely than before. And thus ſhould we do, as ſoon as we have been betrayed into any great ſin, we muſt immediately return to our former Courage, and repair the diſhonour of the fall with a greater livelineſs of Virtue. You will ſooner heal one wound than many, and more eaſily cure a green one, than an inveterate Ulcer. Encourage your ſelf with the noted ſaying which we read *Demoſthenes* uſed, *The flying man will fight again.* Think of the Prophet *David*, King *Solomon*, St. *Peter*, and St. *Paul*, the Apoſtles, all of them great Lights of Holineſs, and yet they fell into grievous ſins; whom it may be God ſuffered to do ſo, that you, when you fall, might not deſpair. Therefore ariſe, but quickly, and with great Courage; and return to the fight with more eagerneſs and with more caution. In the mean time ſo it is, that deadly ſins committed by holy men turn to the advance of piety, whilſt they, who have erred more ſhamefully, love more fervently.

RULE XVII.

BUT ſome Remedies are more proper againſt the Tempter than others are, and therefore you muſt apply them ſuitably to the different arts wherewith he aſſaults you; yet the *moſt efficatious, if not the only and univer-*

universal remedy against all kind of either adversity or temptation, is the Cross of Christ: which is both an example to those that err, and a refreshment to those that labour, and armour to those that fight; this one is to be opposed against all the darts of the wicked one; and therefore it is convenient that you be diligently exercised therein; indeed not like the vulgar, some whereof daily read over the History of the Passion of our Lord, or often sign their whole body with the sign of the Cross, or keep a little piece of the Sacred wood at home, or at certain hours call to mind the punishment of Christ, so as to condole and bewail him as a just man, and one that unworthily suffered; for this is not the true fruit of that tree, indeed scarce milk for infant-souls; do you climb up higher into the tree it self, that you may gather the real fruits thereof. Now the chief of these is, if we take care to conform our members to the head in mortifying our affections, which are our members upon earth; and this ought to be so far from being bitter to us, that it will be most desirable and pleasant if so be the Spirit of Christ dwell in us. For tell me, who can truly love a man, and yet think it the greatest pleasure to be most unlike him? but that you may meditate upon the Mystery of the Cross with the greater benefit, it will be convenient for you to learn some peculiar way and art of fighting in this pious warfare, and to be diligently exercised therein, that

aſſoon as there is occaſion you may be ready with it. Now this you may attain to by propoſing to your ſelf ſome ſuch method as this, namely, if in crucifying all or any of your affections you apply that part of the Croſs, which more eſpecially anſwers to it; for there is no temptation or adverſity whatever, but hath its peculiar and proper remedy therein. As for example, When you are pleaſed with the ambition of this world, or when you cannot bear its ſcorn and contempt, think, O thou meaneſt member, how great Chriſt thy Head is, and whither he debas'd himſelf for thy ſake; when the ſin of envy invades thy mind, remember how kindly, how bountifully he beſtowed himſelf for our advantage, and how good he was even to the very worſt. When you are ſollicited to thirſty intemperance, call to mind the gall and vinegar which he drank. When you are tempted with filthy pleaſure, think how much his whole life was free from pleaſure, how full of miſery, torment, and ſorrows. When anger would inflame you, remember him who like a lamb before the ſhepherd was dumb, and opened not his mouth. When poverty afflicts, or the deſire of having, tempts you, preſently call to mind how the Lord of the whole Univerſe became poor for you, ſo poor, that he had not where to lay his head. And if in other Temptations you do the like, it will not only not be bitter to you to do violence to your affections, but alſo pleaſant; becauſe

because you well understand that you are by that means made like unto your Head, and as it were return him thanks for the immense sorrows which he endured for your sake.

RULE XVIII.

AND indeed though this remedy be by far the speediest and quickest of all to such as have made any progress in the way of life; yet to the weaker these following may be also of some advantage, *if when the affection sollicites to impiety, they presently represent to the eyes of their mind how filthy, how detestable, how destructive a thing sin is; and on the contrary how great the dignity of man*; we are wont to consult with our selves a little, even in the most trivial things, and shall we not in this most important affair, before we bind our selves to the Devil by our assent, as it were by our hand-writing? Consider, by how great an artist we have been cheated, in what an excellent condition we have been placed, with how immense a price redeem'd, and to how great a happiness we are called; that man is that Noble creature, for whose sake God wrought this wonderful structure of the world; a creature that is a fellow Citizen with Angels, the Son of God, the heir of Immortality, a member of Christ, and of his Church. That our bodies are the Temples of the Holy Ghost; our minds the Images, and also the Sacred abodes of the Divinity.

But

But on the contrary, that ſin is the cruelleſt plague and conſumption both of ſoul and body; for as innocency makes them both ſpring up into their native beauty, ſo the contagion of ſin makes them wither and corrupt even in this world; that it is the deadly poyſon of the venomous Serpent; the Devils earneſt whereby he engages us not only to the moſt ſhameful, but alſo the moſt miſerable ſervitude; when you have once well weighed theſe and the like, deliberate ſeriouſly with your ſelf whether it can be the leaſt prudence to fall from ſo great a dignity into ſo great a diſhonour (from whence you can never retrieve your ſelf by your own power) for the painted, momentary, poyſoned delights of ſin.

RULE XIX.

AFter this, *compare thoſe two moſt different Authors of good and evil, God and Satan; one whereof you make your enemy, the other your maſter by ſinning. By Innocence and Grace you are enrolled amongſt the number of Gods friends, and adopted into the right and inheritance of Sons; but by ſin you are made both the ſervant and the ſon of the Devil.* One is that Eternal fountain and Idea of the greateſt beauty, the greateſt pleaſure, the greateſt good, communicating himſelf to all. The other is the father of all evil, of the extreameſt turpitude, and of the laſt unhappi-

eſs;

neſs; remember the kindneſs beſtow'd upon you by one, and the miſchiefs done you by the other. He, with what goodneſs hath he created you, with what mercy redeemed you, with what liberality enriched you, with what mildneſs does he daily bear your follies, with what joy doth he receive your repenting? Contrary to all this, with what envy hath the Devil ever been laying ambuſhes to bereave you of Salvation? into what miſeries hath he not thrown you? and indeed what's his daily endeavours, but to draw the whole race of Mankind along with him into eternal deſtruction? All theſe things being duly weighed on both ſides, think thus with your ſelf, Shall I, forgetful of my birth, forgetful of ſo many favours, for ſo little a portion of falſe pleaſure, ungratefully revolt from ſo noble, ſo loving, and ſo well deſerving a Father, and willingly enſlave my ſelf to the moſt ignominious and moſt cruel Tyrant? Shall I not at leaſt do to him, what I would do to a man that had obliged me? and ſhall I not run away from the other, as I would from one that would do me an injury?

RULE XX.

NOR *is the Reward leſs unequal than the Authors different. For what is more unequal than Eternal Death, and Life Immortal?* Than World without end to enjoy the greateſt good in the ſociety of heavenly Citizens,

Citizens, and for ever to be tormented with extream miſeries in the moſt unhappy Company of the damn'd? And there is not a man, I'm ſure not a Chriſtian, that doubts of this; or if he does think otherwiſe, he muſt be diſtracted beyond madneſs it ſelf. But beſides this, godlineſs and impiety have even in this life very different fruits; for from the firſt we reap a ſecure peace of Mind, and that bleſſed joy of a pure Conſcience, which whoſoever once taſts, he will not change it for all the pleaſures and riches that this World can beſtow. On the contrary, beſides a thouſand other evils, the moſt miſerable tortures of a guilty mind attend the latter. For this is that hundredfold of ſpiritual joy, which Chriſt promiſed in the Goſpel, as a certain earneſt of future happineſs. Theſe are thoſe wonderful Gifts in St. *Paul*'s Epiſtle, *which neither eye hath ſeen, nor ear heard, nor hath it entred into the heart of man to conceive, what God hath prepared for them that love him*, to wit, in this Life; when in the mean while the Worm of the wicked dies not, and they ſuffer their Hell even here; nor is the flame, wherein the Rich Glutton in the Goſpel was tormented, nor the puniſhment of thoſe in Hell, of which the Poets writ many things, any other than this perpetual torture of the mind, which accompanies the cuſtom of ſinning. Therefore let him that will, take away the conſideration of the ſo different rewards of the world to

come,

come, yet Virtue has still a portion, for which she ought abundantly to be desired; and Sin is attended with that, for which it ought to be abhorred.

RULE XXI.

TO the rest add this Consideration, *That the present Life is fugitive, and full of miseries; and that treacherous Death hangs o're our heads, and every day cuts off such as least expect him.* And since none can be secure so much as of one moment, how great a danger is it from day to day to defer the change of that Life, in which, if sudden death finds you (as it often happens) you are lost for ever?

RULE XXII.

IMpenitency also, *the extreamest evil, must needs be always dreadful to him, who considers, that of an infinite number of men, very few do truely and heartily repent of their sins; especially those who have drawn Cords of Iniquity even to the last stage of their Life.* The descent to Vice is easie; but they must pant and strive that would climb up the Hill again. Go learn of *Æsop's* Goat; before you go down unto the pit of sin, think that the return out of it is no easie matter.

Remem-

Remedies againſt ſome ſpecial Vices; and firſt, againſt Luſt.

HItherto I have ſhown you ſome general Remedies againſt all kind of Vices; now I will endeavour to give you ſome particular ones, by the means whereof you may oppoſe any Sin: And firſt againſt Luſt, than which Vice, there is not one, that either aſſaults us ſooner, or preſſeth us more cloſely, or rageth more generally, or drags greater numbers into deſtruction. Therefore if ever any filthy Luſt attempts your mind, oppoſe it with theſe Arms. Firſt, conſider how impure, how diſhonourable and unworthy of a man that pleaſure is, which equals us, who are the Divine workmanſhip, not only to Beaſts, but to Swine, and Goats, and Dogs, and the bruitiſheſt ſort of brutes: Nay, that throws us below the condition of Beaſts, even us, who are deſtin'd for the ſociety of Angels, and a communion of the Divinity. Remember alſo how ſhort, how inſincere it is; and that it always brings more Aloes than Honey: On the contrary, how noble the Soul, how ſacred a thing the Body of Man is, as I have ſhewn you in my former Rules; and then what a madneſs it muſt be ſo ſhamefully to pollute them both, for ſuch a little, ſuch a filthy pleaſure. Conſider withal what a

ſwarm

swarm of evils the infectious plague draws after it; in the first place, it robs you of your Reputation, the richest possession; for the fame of no vice stinks more than that of Lust; it exhausts your Estate, it destroys both the strength and beauty of the Body; it greatly impairs the Health, it begets innumerable Diseases, and some of those not fit to be named; it blasts the flower of youth before its time; it hastens old Age, it takes away the vigor of the Wit, blunts the edg of the Mind, and infuses in the room of it, as it were, a bruitish Soul; it takes off from all honest studies, and drowns the whole Man in filth and dirt, so that he can think of nothing but what is sordid, and mean, and low; nay, it robs him of his peculiar, the use of Reason; it renders youth wild and infamous, and old age odious and miserable. Be wise therefore, and thus and thus consider with your self, This or that pleasure succeeded so ill, brought me so much loss and dishonour, so much trouble, and such diseases, and shall I be so sottish, as willingly to swallow the hook again? Restrain your self also with the example of others, whom you have known shamefully and unhappily to have pursued pleasure. On the contrary, encourage your self to Chastity, with the examples of so many young men, so many tender Virgins; and comparing the circumstances, upbraid your own sloth: Why cannot you do, what such or such of this Sex, or that Age,

so

ſo born, ſo educated, have done, and can do? Think how comely, how pleaſant, and how delightful a thing is the purity of Soul and Body. This chiefly makes us familiar with Angels, and capable of the Holy Ghoſt: for that Spirit, the lover of purity, withdraws from uncleanneſs ſooner than any other vice; and no where abides and is delighted ſo much as in Virgin Souls. Imagine with your ſelf how unſeemly and altogether fooliſh it is, to Love, to look pale, to be macerated, to weep for, to flatter, and to lye at the feet of a diſſolute Woman; to depend upon the Will, and ſuffer the command of an imperious Proſtitute; to quarrel and be angry, and be friends again, and ſlavishly fawn upon one that derides and makes a prey of you. Pray where's the name of a Man in all this? Where's the Prudence? Where's the noble Mind, that was made for the moſt excellent things? Conſider too, how great a herd of Vices, the pleaſure once admitted, is wont to bring along with it; other ſins perhaps may be accompanied with ſome Virtues, but Luſt is attended with none, and is always coupled with great and many crimes: Suppoſe it a little fault to be unclean, yet it is certainly a great one to diſobey Parents, to neglect Friends, to ſpend prodigally your Patrimony, to rob others of their Right, to Swear, to be Drunk, to Steal, to become ready for any miſchief; to Duel, to commit Murther, to Blaſpheme, into all which, and

greater

greater than these, will your Tyrant pleasure hurry you, if you once cease to be your own Master, and give her the Reins in her hand. Besides all this, reflect, that this life vanisheth like the smoke, and is more fleeting than a shadow; that death lays many snares for us, is every where, and always lying in wait; and here it will be of no little use, if you particularly call to mind such of your once familiar acquaintance of the same years, or younger than your self, especially those that were partners with you in your obscene pleasures, whom sudden death hath snatcht away; and let other mens dangers make you more cautious; think how pleasantly they liv'd, but how bitterly they dy'd; how they grew wise too late, too late began to hate the fatal joys. Call to mind the severity of the last Judgment, the dreadful Thunderbolt of that irreversible Sentence, which shall throw the wicked into eternal fire; and that this short and little pleasure must be punisht with endless torments. Diligently weigh how unreasonable an exchange it is for the filthy itch of an hour, not only to lose a sweeter and more excellent delight of the mind in this life, and also be deprived of everlasting joyes in the other; but over and above, to purchase sorrows that never shall have an end, with such a shadow of pleasure. If it yet seem harsh to you to despise such a small delight for the sake of Christ, remember what torments he underwent for the love of you; besides the

common

common miseries of humane life, how much Sacred blood did he shed? how ignominious and bitter a death did he suffer for you? and unmindful of all these favours, will you again crucifie the Son of God, repeating the mad delights which forc'd your Lord and Master to such cruel torments? and here recollect the manifold Blessings he hath undeservedly devolv'd upon you, for which though you can never give him sufficient thanks, yet he requires no other, than that you would after his example withdraw your mind from the fatal pleasures, and turn it to the love of the greatest and most excellent good. Compare the two *Venus's* and *Cupids* of *Plato*, *i. e.* honourable and impure love, holy and dishonest pleasures, compare their objects, their natures, their rewards. And indeed in every temptation, but especially in this, set before your eyes your Angel Guardian, the daily Spectator of all your actions and designs; think what is most certain, that God himself (before whose eyes all things are naked, who sits above the Heavens, and sees into the deepest abyss) is a witness of your shame, and will you not be afraid to commit such follies (as you would blush to let men see) before God and Angels, who behold, and wonder at, and hate you? for certainly tho you had more than Eagles eyes, yet what another does in your presence cannot be by you more clearly discern'd in the brightest day, than the darkest secrets of your mind are by God.

God. Again, conſider that if you yield to luſt, one of theſe two things will be the conſequence, Either the pleaſure once taſted will ſo bewitch and blind your mind, as to make you proceed from one folly to another, till you are come to a reprobate ſenſe, and ſo hardned that you cannot leave the filthy ſin, even when it hath forſaken you, which we ſee does happen to many, who tho their bodies be conſumed, their beauty loſt, their blood cold, their ſtrength decayed, their eyes dim, yet ceaſe not to luſt, and are more lewdly vicious in their talk than they were before immodeſt in their actions; than which, what can be more execrable and monſtrous? or elſe (which is the other) if by a particular favour from God you ſhould have the bleſſing to repent, yet the ſhort and fugitive pleaſure muſt be expiated with the greateſt ſorrow of mind, with many tears, and a painful contrition; therefore how much more adviſable is it not at all to admit the poyſon, than either to be brought to a deplorable blindneſs, or to pay ſo much trouble for a little, and unſatisfying delight? you may likewiſe from the circumſtances of your perſon fetch many things which may be of uſe to divert you from this vice: Are you a Prieſt? Conſider that you are wholly conſecrated for Divine things, and what a ſhameful wickedneſs is it to pollute that mouth, into which you receive the adorable Sacrament? to touch a proſtitute with thoſe hands with which you celebrate

brate that ineffable Myſtery, which Angels themſelves aſſiſt at? how infinitely diſagreeable is it to be one body and one ſpirit with God, and to become one body with a harlot? If you be learned, the more excellent your mind is; and the more like to God, the greater is the ſhame. If you be of Noble birth, if you be a Prince, the more eminent and viſible the crime is, the greater is the ſcandal. If a married perſon, conſider how honourable a thing is the bed undefiled, and endeavour that your Marriage may imitate, as much as can be, the marriage of Chriſt and the Church, of which it is a figure; that is, that it may not have the leaſt ſpot, but be greatly fruitful; for it is moſt unlawful to ſerve a luſt in any ſtate of life: If you be young, often conſider that you ſhould not loſe the flower of age, that will never ſpring again; nor in the uncleaneſt of vices ſpend your beſt and golden years, that fly away moſt ſwiftly, and never will come back; do not now through ignorance and careleſneſs commit that which will trouble you all your life after with an afflicting conſcience, and thoſe bitter ſtings which pleaſure always leaves upon our ſouls. If you be a woman, nothing is a greater ornament to that ſex than Modeſty. If you be a Man, you were deſign'd for greater things, and ſuch trifles are the more unbecoming you. If old, wiſh you had other mens eyes to ſee how undecently luſt fits upon you; it is in young men to be lamented and reſtrained, but in an

old

old one it is monstrous and ridiculous, even amongst the admirers of pleasures. Of all Monsters none is more unnatural than aged lust. Go you doting fool, and look in the Glass, see there the snow upon your head, your wrinkled brow, and your face like a dead mans, and now you have one foot in the Grave, imploy your mind in things more agreeable to your years; at least let your Age perswade, or rather force you to do what in reason becomes you; Pleasure her self now slights you, saying, I am neither agreeable to you, nor you fit for me; you have play'd, you have eaten and drunk enough, it is time for you to be gone; why do you still pursue the delights of Life, when Life it self has forsaken you! 'Tis now time to receive the mystical Concubine *Abyshag* into your bosom in the spiritual sense, that she may warm your mind with a holy fervour, and cherish your cold members with her embraces.

A Conclusion of the Remedies against this Sin.

BUT now that I may sum up all in a word, These are the chief preservatives against the allurements of the Flesh, A cautious and diligent avoiding of all opportunities; which precept, tho it ought to be observed in other cases, because he that loves danger,

danger, deſerves to periſh in it; yet theſe chiefly are thoſe Syrens, which ſcarce any ever eſcaped that came near them. Then Temperance in ſleep and nouriſhment; moderation even in permitted pleaſures: a proſpect of your own death, and a contemplation of the Croſs of Chriſt. Theſe following alſo will be of ſome uſe; If you converſe with chaſt and holy perſons, if you ſhun all diſſolute and ſoft Diſcourſes as you would an infectious Plague; if you fly ſloath, eaſe, and ſolitary idleneſs, and diligently exerciſe your mind in meditating upon heavenly things, and in honeſt ſtudies: But chiefly, if you heartily devote your ſelf to ſearch the holy Scriptures, if you pray both frequently and purely, eſpecially when you are aſſaulted with the temptation.

Againſt the temptations to Covetouſneſs.

IF you perceive your ſelf either naturally too prone to the ſin of Covetouſneſs, or prompted to it by the Devil, Recollect (according to the former Rules) the dignity of your condition: That you were Created to this end, to this end Redeem'd, That you might always enjoy the chiefeſt good. That God made the great fabrick of this World, that all might be ſubſervient to your neceſſities. Therefore how ſordid and mean muſt the

the mind be, that useth not, but admires these dumb and vile creatures; take away the mistakes of men, and what is Gold and Silver but white and yellow clay; shall you who are the Disciple of the poor Jesus, and call'd to a far better possession, shall you admire, as some great thing, what the very Gentile Philosopher did despise? Not to possess, but to contemn Riches is magnificent; but I hear the generality of Christians, such they are in name only, crying out against me, and rejoycing wittily to deceive themselves. Necessity it self, say they, instructs us to thrive in the world; if we have nothing at all, we cannot live; if our Estate be poor and narrow, we must want the conveniences of life; but if it be plentiful and abundant, it procures us infinite advantages. When we are rich, we can provide for our health, leave good fortunes to our Children, accommodate our Friends; we sit above contempt, and our fame and honour is the greater. Amongst many thousand Christians you will scarce find two that do not say and think thus: In answer to these, first let me tell them, That they mask their Covetousness with the pretence of Necessity; that Christ in the Parable exhorts us to imitate the Lillies of the field, and the Birds of the air, that neither spin nor gather into Barns; that he permitted not his Disciples to carry either purse or scrip; that he commands us to lay aside all other thoughts, and first seek the Kingdom of God, promi-

sing that all these things should be added to us. When did ever they want the necessaries of life, that with all their soul sought after piety? and how little is that which nature requires of us? But you measure not necessity by the wants thereof, but by the bounds of your desires; whereas pious men think that enough which satisfies nature. Yet after all, I do not much admire those that at once relinquish all they love, that they may more impudently beg of others. It is not sinful to possess money; but to admire it, that's the crime. If it abounds, do the office of a good Steward; but if it be taken away, do not macerate your self, as if you were divested of some great thing; rather be glad that you are rid of the dangerous burden: But he that employs the greatest study of his life in heaping up Riches, that looks upon them as something excellent, and hugely to be desired; that hoards them the more, the older he grows; he may perhaps be called a good Merchant, but I'm sure he is not a good Christian, who altogether relies upon himself, and distrusts the promises of Christ; whose goodness bountifully clothes and feeds the Sparrows, and shall it forsake a godly man who puts his trust in him? But now let us examin the advantages which they are believ'd to bestow. And first, All the Heathen Philosophers agree, that Riches are to be reckon'd in the lowest rank among the profitable Goods; and tho according to *Epictetus*'s Division, all these,

these, except the virtue of the mind, are without a man, yet none of them are so much external to us as money, none of them procure us so little advantage. For tho you had all the Gold and Jewels in the world solely in your possession, would your soul for that reason be one hair the better or wiser, or more learned? Would your health be more vigorous? would they render you stronger, younger, or more beautiful? But they will say, they furnish one with pleasures; true, but they are fatal ones; they procure me honour; yes indeed, that false one, which they give who only admire foolish things, and whom to please is almost a shame. To be praised by great and good men is the only true honour; and to please Christ the greatest; for true honour is not the reward of Riches, but of virtue. But the gaping multitude give you place and respect. You fool, they admire your clothes, not you; do you descend into your own breast, and consider the poverty of your soul, which if the vulgar saw, they would think you as miserable as they now proclaim you happy. Well, but Riches beget Friends. I confess it, but they are false ones; friends, not so much to you, as to your Bags; and upon this account a rich man is most unhappy, because he knows not who really are his friends; one hates him in his heart for being tenacious; another envies him for being richer; another for his own interest flatters and humours, that he may

the more unobſervedly prey upon him. Even thoſe that love him beſt, wiſh his haſty death; none of them but would rather ſee him dead than alive; and not one of them is ſo much his friend, as to tell him the truth. But ſuppoſe there be one that ſincerely loves the Miſer, yet he himſelf is apt to ſuſpect every one; he thinks them all Vultures watching for the Carcaſs, or Bees flying to his Hive to rob him of his honey. Therefore what advantage ſoever they ſeem to bring, it is commonly deceitful, imaginary, and deluſive; whereas they are the Authors of many real Evils, and deprive you of what is truly good. So that if you take an exact account of what you gain and loſe, you will certainly find, that tho they bring you never ſo much profit, yet they are attended with more inconveniences; acquired with miſerable toil and dangers, preſerv'd with no leſs care, and never loſt but with moſt afflicting grief. For which reaſon Chriſt calls them thorns, becauſe they diſtract the peace of the mind (than which nothing is more pleaſant) with a thouſand cares; they never quench the thirſt, but inflame it more and more; and drive the poſſeſſors headlong into all iniquity. Think not vainly to flatter your ſelf, ſaying, To be rich, and to be pious, are not inconſiſtent. Remember what Truth it ſelf hath told you, *That it is eaſier for a Camel to go through the eye of a Needle, than for a rich man to enter into the Kingdom of Heaven.* St. *Hierome's*

ſaying

ſaying is very true, That a rich man is commonly the poſſeſſor or the heir of Injuſtice. Great wealth is ſeldom either gotten or preſerved without ſin: Conſider how much better riches they deprive you of. He that loves money, has a Genius averſe to virtue, and all the Liberal Arts. Beſides, St. *Paul* calls the ſin of Covetouſneſs, Idolatry; and there is nothing agrees leſs with Chriſt; for *you cannot ſerve God and Mammon.*

A Concluſion of the Remedies againſt Covetouſneſs.

THerefore you will leave off to be in love with money, if you diligently compare the true good with the falſe; the imaginary profits, with the real diſadvantages of it. If you have learnt to contemplate upon, and to love that ſupreme good, the preſence whereof (tho all things elſe be abſent) abundantly repleniſhes the mind of man, which is too large and capacious to be ſatisfied with the whole Univerſe of Riches. If you frequently conſider, that as you came naked into the world, ſo you muſt go naked out of it: If you always have before your eyes the fool in the Goſpel, to whom it was ſaid, *This night thy ſoul ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided?* If you turn your mind from the

depraved manners of the Vulgar, to the poverty of the Virgin *Mary*, of the Apoſtles and Martyrs, but chiefly of Chriſt your Head; and always fear that wo which he threatned to the Rich in this world.

Againſt Ambition.

IF at any time Ambition ſhall aſſault your mind with its allurements, fortifie it with theſe remedies. Immediately according to what I have above deliver'd, throughly perſwade your ſelf that that alone is honour, which proceeds from true virtue, which nevertheleſs you ought ſometimes to flee and avoid, as Chriſt Jeſus hath taught us both in his Word, and by his Example; and that the only honour to be coveted by a Chriſtian is to be praiſed by God, not by men; for *whomſoever he commends*, as the Apoſtle ſays, *he is approved*; but the reſpect paid you by man, if it be for an evil thing, and by a wicked perſon, is not honour, but a great *Opprobrium*; if for an indifferent thing, as ſuppoſe for Beauty, Strength, Riches, Blood; nor then is it properly ſuch, for no man merits honour by that for which he deſerves not to be praiſed; if for a good thing, then indeed it is honour, but he that merits, ought not to covet it, being content with the vertue it ſelf, and the con-

conſciouſneſs of having done well. Now ſee how ridiculous thoſe honours are, the deſire whereof does poſſeſs the generality of men. For firſt, who are they that beſtow them? namely, thoſe that know not the difference of what is honourable, and what not: for what things? very often for thoſe that are of a middle nature, ſometimes for wicked things; and to whom? to one that does not deſerve them. Whoever therefore does you honour, either does it out of fear, and ſo he muſt be feared too; or for his advantage, and then he derides you; or becauſe he admires things of no moment, and unworthy honour, and ſo he is to be pitied; or becauſe he judges you adorn'd with thoſe accompliſhments which deſerves it; if he judges wrong, ſee that you become really what he thinks you to be; if right, refer it all to him, to whom you are indebted for all thoſe perfections to which it is given; it is as diſagreeable to aſſume the honour, as it is unlawful to arrogate the virtue to your ſelf. Beſides, what greater folly is there, than to value your ſelf by the opinion of men, in whoſe power it is to take away the honour which they give you, and to diſgrace you again whenever they pleaſe. Wherefore nothing is more fooliſh than either to be exalted with ſuch honours, when they happen, or to fret and vex when they are taken away; which you may by this know to be falſe, becauſe they are common to the worſt and moſt wicked men. Nay,

moſt frequently they that leaſt deſerve, have the greateſt ſhare of them. Think how bleſſed is the peace of a modeſt and private life, that is far from the noiſe of pride; and on the other ſide how thorny, how full of cares, and danger, and trouble, is the life of the powerful; How difficult it is, not to forget ones ſelf; How hard it is to keep from falling, when you ſtand upon Ice? how fatal the fall muſt be from a high tower. Conſider, that all honour is attended with a burden; that the ſentence of the great Judg will be ſevere againſt thoſe who with their uſurped honours prefer themſelves before others; for he that humbleth himſelf as a little child, mercy ſhall embrace him; but he that exalteth himſelf, renders himſelf incapable of the aſſiſtance of Grace. Let the example of Chriſt our Captain be always fixt in your mind, Who was ever more ignoble, more deſpicable, more diſhonourable in the eyes of the world? How did he that was greater than the moſt tranſcendent honours that could be given him, refuſe them when proffer'd? How did he deride them, ſitting upon an Aſs? How did he condemn them when he was clothed in ſcarlet, and Crown'd with thorns? how diſhonourable a death did he chuſe? yet him the Father glorified, whom the world deſpiſed. Let your glory be in the Croſs of Chriſt, in which is alſo your Salvation. For what will all the honours of men avail, if the Angels deteſt, and God reject and curſe you?

Againſt

Against Pride and Self-conceit.

YOU will not easily be proud, if according to the common saying you know your self, that is, if you account every thing that is great, good or excellent in you, to be the gift of God, not your own; and on the contrary, refer all that is low, sordid and evil in you, to your self: if you remember that you was conceived in sin, and brought forth in iniquity; that you came into the world naked, and poor, and brutish, and miserable. That this little body is on every side exposed to a thousand diseases, and casualties, and sorrows. And that a small thing, a pebble, could suddenly kill the huge and the proud *Goliah*. Weigh this also, What is it for which you are so mightily pleased with your self? If it be an indifferent thing, it is folly; if an evil one, 'tis madness; if for a good one, it is ingratitude. Remember that there is not in the world a more certain sign of folly, nor any sort of it more deplorable than to be overweeningly conceited of ones self. If your mind be puffed up, because a man bows low, and submits himself to you, think how much greater, and more powerful God above you is, who presseth down the stiff-neck, and levels the tow'ring mountains, and spared not the Angels when they swelled

with pride. These following Considerations also, tho of less importance, may be of some use, if you always compare your self with those that are more excellent than you are. Does your Beauty make you proud? compare your self with those that are handsomer than you. Do you value your self for your Learning? cast your eyes upon them, in comparison of whom you may seem to have learnt nothing. Again, if you consider not how many excellencies you possess, but how many you want, and with St. *Paul*, *Forgetting those things that are behind, reach forward to those things which are before.* Besides, it may be no improper method to turn our very demerits into a remedy against our pride, as it were expelling one poyson with another. This may be done, if where either nature hath given, or our own folly brought upon us any great deformity of Body, or other imperfection that troubles the mind, we set that before our eyes, and like the Peacock chiefly look upon that part of us which is the blackest, for so our Crest will quickly fall. Add to this, that there is no vice in the world more odious to God, nor more hateful and ridiculous amongst men, than Arrogance; whilst on the contrary, Humility procures the Divine favour, and attracts the love and kindness of men. Therefore to sum up all in a word; there are two things enough to keep you from pride. If you consider what you are in your self, corruption in your birth,

birth, a bubble in your life, and the food of worms at your death. And also recollect what Christ himself became for your sake.

Against Anger, and the Desire of Revenge.

WHen a violent rage of the mind spurs you on to revenge, remember, that anger is nothing less than what it falsly imitates, I mean true courage; for nothing is more womanish, nothing a greater mark of an effeminate and impotent mind, than to delight in revenge. You affect to seem valiant, because you will not bear an affront, when indeed by that means you betray a childishness, since you cannot command your courage, which is the property of a man to do. How much braver, how much more glorious is it to contemn than to imitate anothers folly? the more dishonourable he is, be you the more careful not to become like him. What madness is it to avenge another mans crime, so that at the same time you become more criminal your self? If you slight the affront, all will think it unworthily given you. But if you grow angry at it, then you make your enemies cause the better. Consider also, what is most certainly true, That if any injury be done you, it is in no wise repair'd but propagated by revenge. For there will be no

end

of quarrels, if every one proceeds to retaliate an offence; the enmity will increaſe on both ſides, and the wound daily bleed afreſh, which the older it grows, the more incurable it is; by meekneſs and forbearance, even he that does the injury, is ſometimes cured, and of an enemy becomes a ſure friend; whereas by revenge, the evil it ſelf, which you deſire to repel, is often turned upon you with intereſt. This alſo will be an efficacious remedy againſt anger, if according to the former diviſion of things you conſider, that one man cannot injure another againſt his will, except in thoſe goods which are external, and do not greatly belong to the man himſelf. For God alone can take away the true goods of the mind, which he is not wont to do unleſs from thoſe that are ungrateful; and he alone can give them, which he uſes not to do to the cruel and revengeful. Therefore no Chriſtian can be hurt but by himſelf, and an injury does harm to none but its Author; theſe alſo, tho they be of leſs weight, will help you to mortifie this paſſion. If from the circumſtances you extenuate your own inconvenience, and alleviate the injury; as for example after this manner; He injur'd me, 'tis true, but it may be eaſily repaired; alſo it is a child, one that knows not the world, a woman, a young, an imprudent man, one that did it by anothers inſtigation, or, when he was drunk, therefore it is but fit I ſhould pardon him; or on the contrary, he did me

a great

a great injury indeed, but it is my Father, or my Master, or my Friend, or my Wife; it is meet I should forgive him either for his love, or for his authority; or else weigh the injury against the benefits which he hath obliged you with, or equal it to the offences you your self may have done to him: As for example, He hath injur'd me indeed, but how often has he done me a kindness! and it is a mark of a base disingenious mind to write favours in dust, and a little injury in marble. He offends me now, but how often have I offended him? I will pardon him, that he may be mov'd by my example to forgive me. But the speediest and best remedy is to reflect upon your self, to think how greatly, how heinously, how often you have sinned against God, and upon how many scores you are obnoxious to him. As much as you forgive your brother his trespasses, so much will God forgive you. The Creditor himself hath taught us this way of paying our debts, and he will not refuse the law of his own establishing. You, that you may be absolved from a sin, take a Pilgrimage to *Rome*, sail to St. *James's* Shrine, and purchase very ample Indulgences: I condemn you not; but when you have done all, assure your self, that there is no better way to reconcile your self to God after an offence, than to be reconciled to your Brother that hath offended you. Pardon your neighbour a little fault (for whatsoever one man sins against another, is little) that Christ may forgive you

so

so many thousand sins. But you will say, 'tis difficult to bridle a raging mind. Think how much harder things Christ endured for you. What was you when for your sake he laid down his life? was you not an enemy? with what long-suffering does he forbear you, tho you daily act over again your former outrages? In fine, with what meekness did he suffer the ignominies, the bonds, the scourges, nay the most shameful death? What pretence can you have to the head, if you take no care to be in the body? you cannot be a member of Christ, if you tread not in his steps. But he is unworthy, he deserves not to be forgiven. Pray do you deserve to be forgiven by God? will you have mercy shown to your self, and will you exercise the severest justice against your Brother? Is it a great thing if you who are a sinner, forgive an offender, when the innocent Jesus prayed to the Father for his Crucifiers? Is it hard not to strike a Brother, whom you are commanded to love? Is it difficult not to requite an evil, for which if you do not return good, you will not be to your fellow-servant what Christ was to his servant? In fine, if he be unworthy to have a kindness return'd for his injury, yet it is worthy you to do it; and Christ is worthy for whose sake it is done. But by taking an old injury, I invite a new one, he will repeat it, if he go unpunisht for this. If you can avoid it without sin, do; if you can remedy, if you can repair it, if you

can

can any way cure his Rage, do all this; if you cannot, rather let him perish single, than bear him company; and look upon him who thinks he has done the injury, to be more worthy of pity than punishment. Would you be angry, and be praised for being so? Be angry with the Vice, not the Man. But the more prone you are to this Sin, so much the more diligently guard your self before-hand, and ingrave this Resolution upon your Breast, Never do or say any thing, when you are Angry. Trust not your self at all, when you are in a Passion; suspect every thing which that feaver of the Mind suggests, tho it be honest; Remember that there is no more difference betwixt a Lunatick, and one raging with Anger, than betwixt a short and continued Madness. And think how many things you shall either speak or do, that you will repent of after the fit is over, and in vain wish that they could be otherwise; wherefore, when your Choler boils, if you cannot wholly abstain from Anger; at least, so far recollect your self, as to remember that you are distemper'd; to remember this, is a step to some part of Health.

And then thus think with your self; At present I am thus affected, but I shall soon be of another mind; Why should I in the mean time speak that against my Friend in my passion, which I cannot unsay again, when I am pacified? Why should I do that in my Rage, which will trouble me when I come

come to my ſelf? Why ſhould not Reaſon, rather, why ſhould not Piety; laſtly, why ſhould not Chriſt obtain this of me, which time it ſelf will a little after? Nature, I think, has temper'd no Mans conſtitution with ſo much Choler, but that he may, ſo far at leaſt, command himſelf.

But the beſt way is, ſo to harden the mind with Reſolution, Reaſon and Cuſtom, as not at all to be mov'd; And he arrives to perfection, that is only incenſed againſt the ſin, and for the contumely returns an Office of Charity. Not to permit your ſelf wholly to your paſſion, is the loweſt, and only humane temperance; not to be angry at all, is to reſemble God, and therefore very excellent; but to overcome evil with good, is to emulate the perfect Charity of the meek Jeſus. To ſuppreſs and curb Anger, is the part of a wiſe man; to indulge it, is not the part of a Man, of Beaſts rather, and thoſe the moſt ſavage.

But if you pleaſe to know how undecent it is for one to be overcome with this Paſſion, when you are calm, look upon the Face of an angry Man, or go to the Glaſs when you your ſelf are ſo. When your Eyes flame, your Cheeks are pale, your Mouth diſtorted, your Lips foam, your Members tremble, your Voice is loud, and all your Geſtures inconſiſtent with themſelves, who do you think will take you for a Man? Yow ſee, *Sir*, how vaſt a Sea I have to ſail over, if I ſhould diſcourſe

course of other Vices after the same manner: But I will cast Anchor in the middle of the Course, and leave the rest to your own improvement. For it was not my design, and indeed it would be an infinite labour to proceed as I have begun, to dissuade from every single Vice by particular Arguments, and to exhort you to the opposite Virtues: I intend only (and I thought it sufficient) to show you the Art and Discipline of a new Warfare, whereby you might be enabled to defend your selves against the evils of your former Life, if they shall dare to spring forth again. Therefore what I have done in one or two sins for examples sake, that you must do in all others, and especially in those to which you know your self more peculiarly addicted, either through an unhappy defect of Nature, or sinful Custom.

Against these, certain Decrees must be engraved upon our mind, which also we must ever and anon renew, lest they should wear out, as it were, by want of use.

As for Example; Against the sins of Detraction, of obscene Discourse, of Envy, of Gluttony, and the rest of that Nature. These only are the Enemies of Christian Soldiers, against whose assault the Mind must be early fortified by Prayer, by the Sayings of the Wise, by Maxims of the Divine Scriptures, by the Examples of Holy men, and especially of Christ. Tho I doubt not but a diligent reading of the Sacred Scriptures will abundantly

dantly furniſh you with all theſe; yet brotherly charity moved me to promote and aſſiſt your holy reſolution, as much as ever I could; which I did the ſooner (having writ this *ex tempore*) becauſe I was afraid leſt you ſhould fall into the hands of that ſuperſtitious ſort of Religious Monks, who partly ſerving their own gain, partly out of a great Zeal, but not according to knowledg, compaſs Sea and Land, and if they chance to get a Man, already turning from his Vices to a better Life, immediatly endeavour, by impious perſwaſions, menaces, and flatteries, to thruſt him into a Monaſtery; as if Chriſtianity was confined to a Monks Hood; and then when they have fill'd his Breaſt with inextricable thorns and ſcruples, bind him to ſome humane traditions, and precipitate the miſerable man into mere Judaiſm again, teaching him to fear, and tremble, not to love.

A Monaſtick Life is not Piety, but a ſort of Life, either profitable or hurtful to every one, juſt according to the complexion of his Mind and Body, to which, as I do not adviſe you, ſo neither do I diſſwade you from it; only let me forewarn you, not to place Piety in Meats or Habits, or any viſible thing, but in ſuch Virtues as I have before ſpoken of: And in whomſoever you find the Image of Chriſt, aſſociate your ſelf with them; but if you cannot meet with men whoſe converſation may make you better, withdraw your

ſelf

ſelf as much as you can from humane ſociety, and converſe with the Holy Prophets, with Chriſt and his Apoſtles; eſpecially make St. *Paul* your Companion, keep him always in your Boſom, read him night and day, till you get him perfectly by heart; upon whom, I have long ſince, with great labour, attempted a Commentary: a bold deſign, I confeſs, but with Gods help, I will endeavour not to ſeem to have undertaken this work altogether without cauſe or benefit, after *Origen*, St. *Ambroſe*, St. *Auſtin*, and ſo many modern Interpreters; and to let ſome Slanderers, who think it the greateſt Religion, not to know any thing of good Literature, underſtand, that I have not in my youth embraced the politer Learning of the Ancients, nor with much labour acquired a competent knowledg in the *Greek* and *Latine* Tongues, to ſatisfie a vain glory, or a childiſh pleaſure of the mind; but long before deſign'd to adorn, as richly as I could, the Temple of the Lord, which ſome have too much deſecerated with their barbarous ignorance; to adorn it, I ſay, with foreign Riches, whereby alſo generous diſpoſitions may be inflamed to a love of the Divine Scriptures. But laying aſide this great affair for a few days, I have writ this Treatiſe for your ſake, that I might, as it were, point you out the moſt compendious way to Chriſt. And I pray that Jeſus, the Author, I hope, of this deſign, would be pleaſed to favour your holy begin-

nings,

nings, and increaſe and perfect his Gift in Converting you, that you may ſoon grow up to a perfect man, to the meaſure of the ſtature of the fulneſs of Chriſt.

Farewel my Brother and my Friend, always indeed beloved by me, but now, by much more dear and more delightful than before.

St. *Omers* 1501.

Deo Gloria.

FINIS.

ERRATA.

PAge 27. line 2. for Expoſition read Exhortation. p. 43. l. 26. for gentile, r. gentle. p. 78. l. 13. for you, r. your. p. 152. l. 23. for ſo, r. to. p. 155. l. 13. for does, r. do.

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An Answer to a Discourse intituled, *Papists protesting against Protestant Popery*; being a Vindication of *Papists* not Misrepresented by *Protestants*: and containing a particular examination of Monsieur *de Meaux*, late Bp. of *Condom*, his Exposition of the Doctrine of the Church of *Rome*, in the Articles of Invocation of Saints, and the Worship of Images, occasioned by that Discourse, 4*to*.

An Answer to the Amicable Accommodation of the Difference between the Representer and Answerer.

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